THE

American Journal of Education

AND

COLLEGE REVIEW.

No. I.—AUGUST, 1855.

In the great educational movement now going forward on this Continent, and especially throughout all the states in which the English language prevails, there has seemed for many years to the undersigned to exist, if not a demand, at least the want, not only of an American association of the friends of universal education, but of a series of publications, which should, on the one hand, embody the matured views and varied experience of wise statesmen, educators and teachers in perfecting the organization, administration, instruction and discipline of schools, of every grade, through a succession of years, under widely varying circumstances of government, society and religion; and on the other, should harmonize conflicting views, expose real deficiencies, excite to prudent and efficient action, and serve as a medium of free and frequent communication between the friends of education, in every portion of the great field.

In furtherance of these objects, a *Plan of Central Agency for the increase and diffusion* of knowledge on this subject was submitted to the American Association for the Advancement of Education, at its annual meeting in Washington in 1854.* One feature of this plan was the publication of a Journal and Library of Education; the former to be issued in monthly or quarterly numbers, to embrace the current educational intelligence of the world, and the discussion of topics of immediate and pressing interest;—the latter to consist of a series of independent treatises, each devoted to the development of an important subject, or department, and embodying the reflec-

*See Proceedings of the American Association &c., for 1854, p. 134.

tions and experience of many minds, and the working and results of many institutions; and the whole, when complete, to constitute an Encyclopedia of Education. The plan was referred to a committee—considered and approved; and the Standing Committee were authorized to carry it into execution as far and as fast as the funds of the Association should admit. In the absence of any funds belonging to the Association, and of any pledge of pecuniary coöperation, on the part of individuals, the Committee have not taken any steps to establish a central agency for the advancement of the objects for which the association was instituted, or felt authorized to provide for any publication beyond the proceedings of its last annual meeting. Under these circumstances, the undersigned has undertaken on his own responsibility, to carry out the original plan submitted by him, so far as relates to the publication both of the Journal, and the Library—relying on the annual subscription of individuals in different states, and interested in different allotments of the great field, who desire to be posted up in the current intelligence and discussion of schools and education, to meet the current expenses of the former; and on special contributions in aid of particular treatises, by persons or institutions interested in the same, as their preparation shall be from time to time advanced and announced.

The First Number of the American Journal of Education will be issued in August, on terms which will be set forth by the publisher. As it will be devoted exclusively to the proceedings of the American Association for 1854, it will not present the usual variety and arrangement of topics, which will characterize the succeeding numbers.

The first treatise or volume of the Library of Education will be published in the course of 1856, under the following title, "NATIONAL EDUCATION IN THE UNITED STATES; or *Contributions to the History and Improvement of Common or Public Schools, and other means of Popular Education in the several States,*" on terms which will be hereafter announced.

HARTFORD, CONN., May, 1855.

HENRY BARNARD.

P. S. After much of the copy for this Number of the American Journal of Education was in type, a communication was received from the Rev. Absalom Peters, D. D., in reference to the plan of an Educational Journal contemplated b him under the title of The College Review, which has led to the combination of our respective plans, and a joint editorship of THE AMERICAN JOURNAL OF EDUCATION AND COLLEGE REVIEW.

THE

AMERICAN ASSOCIATION

FOR THE

ADVANCEMENT OF EDUCATION.

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION, originated in a "Convention* of the Friends of Common Schools and of Universal Education," which met in the City of Philadelphia, on the 17th, 18th and 19th of December, 1849, and, by adjournment, on the 28th, 29th and 30th of August, 1850, with the following Board of

OFFICERS FOR 1849.

HORACE MANN, of Massachusetts, *President.*

JOSEPH HENRY, of Washington City,	*Vice-President.*
JOHN GRISCOM, of New Jersey,	"
SAMUEL LEWIS, of Ohio,	"
Rt. Rev. ALONZO POTTER, of Pennsylvania,	"
GREER B. DUNCAN, of Louisiana,	"
Charles Northend, of Massachusetts,	*Secretary.*
P. Pemberton Morris, of Pennsylvania,	"
S. D. Hastings, of Wisconsin,	"
Solomon Jenner, of New York,	"

Business Committee.—Henry Barnard, of Connecticut; John S. Hart, of Pennsylvania; Nathan Bishop, of Rhode Island, H. H. Barney, of Ohio; Thomas H. Benton, Jr., of Iowa.

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* This Convention assembled on the following "*Call for a National Convention of the friends of Common Schools and of Universal Education,*" issued mainly through the efforts of Alfred E. Wright, of Philadelphia.

"The undersigned, deeming that the great cause of POPULAR EDUCATION in the United States, may be advanced, and the exertions of its friends strengthened and systematized, by mutual consultation and deliberation, respectfully request the *friends of Common Schools* and of *universal education* throughout the Union, to meet in Convention, at the city of Philadelphia, on Wednesday, the 17th day of October next, at 10 o'clock, A. M., for the promotion of this paramount interest of our Republican Institutions.

ALONZO POTTER, Philadelphia. GEORGE M. WHARTON, President of Board of Controllers of Public Schools, county of Philadelphia. JOSEPH R. CHANDLER, President of the Board of Directors of Girard College, Philadelphia. JOHN S. HART, Principal of Central High School, Philadelphia. ALFRED E. WRIGHT, Editor of "Wright's Casket" and "Paper," Philadelphia. TOWNSEND HAINES, State Superintendent of Public Schools of Pennsylvania. CHRISTOPHER MORGAN, State Superintendent of Public Schools of New York. THOMAS F. KING, State Superintendent of Public Schools of New Jersey. HENRY BARNARD, Commissioner of Public Schools of Rhode Island. SETH P. BEERS, State Superintendent of Public Schools of Connecticut. WILLIAM G. CROSBY, Secretary of Board of Education, Maine. RICHARD S. RUST, Commissioner of Public Schools, New Hampshire. IRA MAYHEW, Superintendent of Public Instruction, State of Michigan. SAMUEL GALLOWAY, State Superintendent of Public Schools, Ohio. ROBERT J. BRECKENRIDGE, Superintendent of Public Schools, Kentucky. HORACE MANN, Massachusetts. S. S. RANDALL, Albany. Horace Eaton, State Superintendent of Public Schools of Vermont. H. S. COOLEY, State Superintendent of Common Schools, Illinois. THOMAS H. BENTON, Jr., State Superintendent of Public Schools, Iowa. SALEM TOWN, New York. WILLARD HALL, Delaware. M. D. LEGGETT, Editor of School Clarion, Ohio. ASA D. LORD, Editor of the Ohio School Journal. D. L. SWAIN, President of the University of North Carolina. J. H. INGRAHAM, Nashville, Tennessee. E. LANE, Sandusky, Ohio. A. CHURCH, President of University, Athens, Georgia. M. L. STOEVER, Pennsylvania College, Gettysburg. H. B. UNDERHILL, Principal Natchez Institute, Mississippi. JAMES L. ENOS, Editor of North Western Educator, Chicago, Illinois. EDWARD COOPER, Editor of District Schoo Journal, Albany, New York. PHILIP LINDSEY, President of University of Nashville. A. D. BACHE, Superintendent of United States Coast Survey, Washington. H. W. HEATH, Maryland College of Teachers JOSIAH HURTY, Sparta, Ohio. R. MORRIS, Jackson, Mississippi. THOMAS ALLEN CLARK, New Orleans.

Officers for 1850.

Rev. ELIPHALET NOTT, of New York, *President.*

Joseph Henry, of Washington, D. C., *Vice-President.*
Rt. Rev. Alonzo Potter, of Pennsylvania, "
John Griscom, of New Jersey, "
Gideon F. Thayer, of Massachusetts, "

P. Pemberton Morris, of Pennsylvania, *Secretary.*
John Kingsbury, of Rhode Island, "

Business Committee.—Daniel Haines, of New Jersey; John Ludlow, of Pennsylvania; O. B. Peirce, of Wisconsin; Henry Barnard, of Connecticut; William D. Swan, of Massachusetts.

The Journal of the Proceedings of these Conventions are printed—the former in a pamphlet of 40 pages, and the latter in a pamphlet of 175 pages.

Among the subjects presented in written papers, or discussed orally, were the following—"*The condition of Schools and Education in the several states;*" "*Organization and Supervision of Public Schools;*" "*School Architecture;*" "*School Attendance;*" "*Grades of Schools;*" "*Course of Instruction for each Grade of School;*" "*Teachers,—their qualifications, examination and compensation;*" "*Normal School Teachers Institutes and Associations;*" "*Mode of supporting schools—public fund, property tax, and tuition by parents;*" "*Parental and Public Interest in Schools;*" "*Girard College;*" "*Smithsonian Institution;*" "*Evening Schools;*" "*Moral and Religious Instruction;*" "*Methods of Instruction;*" "*Phonetics;*" "*Instruction and Training;*" "*Plan of a National Organization of the friends of Education.*"

The following Constitution drawn up by Bishop Potter, was adopted at the Session of 1851, and the Association was organized by the election of officers in conformity to its provisions.

CONSTITUTION OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION.

Constitution.—This Society shall be known by the name and title of the *American Association for the advancement of Education.*

Objects.—The object of the Association shall be to promote intercourse among those who are actively engaged in promoting Education throughout the United States—to secure the co-operation of individuals, Associations and Legislatures, in measures calculated to improve Education, and to give to such measures a more systematic direction, and a more powerful impulse.

Members.—1. (*a*) All persons enrolled as members of either of the National Conventions, held in the City of Philadelphia, in the years 1849 and 1850, shall be entitled to become members of this Association on subscribing to the Constitution, and on paying an admission fee of $2.

(*b.*) Also, in like manner and on the same conditions, all delegates from Colleges or Universities, Incoporated Academies, Normal and High Schools, from State, County, or other Associations, established to promote education, provided that no more than three delegates shall be received from one Association at the same time.

2. All other persons who shall have been nominated by the Standing Committee, and elected by a majority of the members present, may become members in like manner, and on the same conditions.

Note. Those belonging to the above named classes shall be eligible to all offices of the Society.

3. Distinguished Educators and Friends of Education in other countries, may be elected Corresponding Members by a vote of two-thirds of the members present.

4. *Associates for the Year.*—Any person recommended by the Standing Committee shall on paying the sum of one dollar, be admitted as a member for the year, but shall not be eligible to any office.

5. *Life Members.*—Persons entitled of right to be members, or elected as prescribed by the Constitution, may constitute themselves *Life Members*, by paying at any one time the sum of twenty-five dollars, and subscribing to the Constitution and rules. They shall be eligible to all offices, and shall be entitled to receive all the published transactions of the Society, free of charge.

PAYMENTS.—1. Regular members paying one additional dollar, annually, shall be entitled to receive the transactions in like manner, free of charge.

2. The omission to pay, for one year, shall forfeit the privilege to receive the transactions free of charge, and the omission to pay for two successive years, shall forfeit membership. Membership may be resumed, however, by resuming payment—but not the privilege to receive the transactions as aforesaid.

MEETINGS.—There shall be an Annual Meeting on the Third* Tuesday in August, to continue for a period of not less than four days. The place* shall be designated at the preceding annual meeting, and the arrangements shall be made by the Standing and Local Committees.

OFFICERS.—They shall consist of a President, Recording Secretary, Corresponding Secretary and Curator, and Treasurer, to be appointed at the close of each annual meeting,† and to hold, with the exception hereafter noticed, their places for one year.

STANDING COMMITTEE.—This Committee shall consist of the Officers for the current and of those for the preceding year, with six other persons to be elected by ballot, who must also have been present at the meetings of the current or preceding year.

It shall be the duty of the Standing Committee to manage the general business of the Association in the intervals between the annual meetings, and it may also sit during said annual meetings. It shall nominate all persons who are to be balloted for as members, and shall recommend suitable candidates to fill the offices of President, Secretary, Corresponding Secretary, and Treasurer, and Local Committee for the ensuing year.

LOCAL COMMITTEE.—This shall consist of persons residing in the place where the next annual meeting shall be held. It shall be their duty to co-operate with the officers in making arrangements for such meeting.

SECTIONS.—The Convention may, at pleasure, through its Standing Committee, resolve itself into *Sections*, the number and designation of said sections to vary, from time to time, as may be found expedient.

Each Section shall meet by itself, and shall elect its own Chairman and Secretary, who shall be *ex officio* members of the Standing Committee, and shall remain in office for one year.

It may also have a Standing Committee of its own: it shall discuss such subjects only as are indicated by the title of the Section—may receive communications—recommend subjects to be investigated and reported on, &c.

ARCHIVES.—There shall also be in Philadelphia, a permanent place for the reception of Documents, Reports, and other papers belonging to the Association, which shall be under the care of an officer who shall be elected for the term of five years, and be entitled Corresponding Secretary and Curator.

GENERAL MEETINGS.—These shall be held on three evenings during the annual session of the Association, to discuss such subjects, or hear such reports and communications as the Standing Committee may designate.

At one of these general meetings reports in brief shall be made by the Chairman of the several Sections of the proceedings therein.

ORGANIZING ANNUAL MEETING.—It shall be organized by the President of the preceding year.

The first business in order, shall be the delivery of his address. The new President having taken his seat, the Association shall then proceed to discuss the number and title of the Sections, if any, into which the Standing Committee shall distribute the members, and to designate the places for their meeting. The Sections shall then proceed to organize.

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* The time and place of the annual meeting are to be determined at the preceding annual meeting.

† Annually, by amendment of 1851, instead of "at the close of each annual meeting."

An Auditing Committee shall be appointed at the opening of each annual meeting, to examine and report on the state of the Treasury.

Alterations.—No article of this Constitution shall be altered except by a vote of three-fourths of the members present, and without one day's previous notice.

1851.

The FIRST Session of the Association was held at Cleveland, Ohio, on the 19th, 20th, 21st and 22d of August, 1851, with the following Officers:

Rt. Rev. ALONZO POTTER, *of Philadelphia, Penn., President.*

D. P. LEE, *of Buffalo, N. Y., Recording Secretary.*

P. PEMBERTON MORRIS, *of Philadelphia, Penn., Corresponding Secretary.*

EDWARD C. BIDDLE, *of Philadelphia, Penn., Treasurer.*

Standing Committee.—Henry Barnard, of Connecticut; H. H. Barney, of Cincinnati, Ohio; T. H. Benton, Jr., of Iowa City, Iowa; Joseph McKean, of New York City; Greer B. Duncan, of New Orleans, La.; R. E. Rogers, of Charlottesville, Va.

Papers were read, or addresses made by SAMUEL W. BATES, of Boston, on "*The Influence of the Spirit of the Age upon Education;*" by Pres. MAHAN, of Cleveland, on "*The Old and New Systems of Collegiate Education;*" by Prof. AGNEW, of the University of Michigan, on "*Woman's Offices and Influence;*" by Mr. MCCORMICK, of Cincinnati, on "*Free Lectures;*" by Prof. READ, of the State University of Indiana, on "*School Libraries.*"

The discussions of these and other topics, were participated in by Bishop Potter, Dr. Manly, of the University of Alabama, Hon. Samuel Galloway, Rev. Dr. Anderson, of Miami University, Hon. J. R. Giddings, Dr. Waldo, L. Andrews, and A. D. Lord, of Ohio, Rev. Dr. Duffield, and Ira Mayhew, of Michigan, Hon. I. B. Sutherland, N. Nathans, Mr. G. M. Wharton, C. Gillingham, of Philadelphia, Prof. S. S. Greene, and Amos Perry, of Providence, G. F. Thayer, and W. D. Swan, of Mass., E. C. Pomeroy, and J. Johonnot, O. B. Pierce, of New York, R. L. Cooke, of New Jersey, W. S. Baker, and Henry Barnard, of Connecticut.

The Proceedings and Journal are printed in a pamphlet of 146 pages.

1852.

The SECOND SESSION of the Association was held at Newark, New Jersey, on the 10th, 11th, 12th, and 13th of August, with the following Officers:

Rt. Rev. ALONZO POTTER, *of Philadelphia, Penn., President.*

ROBERT L. COOKE, *of Bloomfield, N. J., Recording Secretary.*

P. P. MORRIS, *of Philadelphia, Penn., Corresponding Secretary.*

DANIEL L. BEIDEMAN, *of Philadelphia, Penn., Treasurer.*

Standing Committee.—Gideon F. Thayer, of Boston, Mass.; Henry Barnard, of Hartford, Conn.; Lorin Andrews, Massillon, Ohio; Elisha R. Potter, Kingston, R. I.; J. W. Bulkley, Williamsburg, N. Y.; Joseph Cowperthwait, Philadelphia, Penn.

Beside the Introductory Address by the retiring President, Bishop POTTER, Papers were read, or Lectures delivered, by Rev. Mr. WASHBURN, of Philadelphia, on "*History in its relation to Civilization;*" by Hon. THOMAS H. BURROWES, of Lancaster, Penn., on "*Educational*

Periodicals;" by S. CHASE, of Trenton, N. J., on "*School Discipline*;" by ABA D. LORD, Principal of High School. Columbus, Ohio, on "*The Relations of Education to the Industrial Interests of Society*;" by WILLIAM D. SWAN, Principal of Grammar School in Boston, on "*School Attendance*;" by Dr. J. H. GRISCOM, of New York City, on "*Physiology*;" by Prof. S. S. HALDIMAN, of Columbia, Penn., on "*Etymology*;" by Prof. URSON, on "*The English Language*;" by R. S. COOKE, Principal of Female Seminary in Bloomfield, N. J., on "*Female Education*;" by P. P. MORRIS, of Philadelphia, on "*Schools of Design for Females*;" by Prof. WHITAKER, of Boston, on "*Drawing*;" by G. B. EMERSON, of Boston, on "*The true function of Text Books*;" by JOSHUA BATES, JR. of Boston, on "*Arnold as a Model Teacher*;" and by Rev. Dr. SEARS, of Massachusetts, on "*The cultivation of Taste and Imagination.*"

The subjects thus presented, and topics suggested by these subjects, were discussed by a large number of members.

The Journal and Proceedings of this meeting, are published in a pamphlet of 102 pages.

1853.

The THIRD SESSION of the Association, was held at Pittsburg, Penn., on the 9 h, 10th, 11th and 12th of August, 1853. The Officers for the year consisted of

JOSEPH HENRY, Washington, D. C., *President.*
ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary.*
P. P. MORRIS, of Philadelphia, *Corresponding Secretary.*
JOHN WHITEHEAD, of Newark, N. J, *Treasurer.*

Standing Committee.—Asa D. Lord, of Columbus, Ohio; Wm. M. Gillespie, Schenectady, N Y.; E. C. Biddle, Philadelphia, Penn.; Wm. D. Swan, Boston; Wm. Travis, New Castle, Penn.; Caleb Mills, Crawfordville, Ind.

Papers were read and addresses made by the retiring President, Bishop POTTER, Prof. WILSON, and C. WENTWORTH DILKE, of England, the former, on "*The Agricultural College of Chichester*;" and the latter, on "*The School of Arts in London*;" Rev. D. ADAMSON, on "*The languages of Southern Africa*," and on "*Museums of Natural Science*;" by Prof. HALDIMAN, on "*The Natural Sciences as a branch of Education*;" by Mr. JAMES B. RICHARDS, on "*The Education of imbecile Children*;" by Prof. JOSEPH HENRY, on "*The Objects of the Smithsonian Institution*;" by Hon. THOMAS H. BURROWES, on "*The Office, Nature, and School Culture of the English Language*;" by Hon. ERASTUS C. BENEDICT, "*On Common or Public Schools*;" and on "*Night Schools in the City of New York*;" by Prof. AGNEW, on "*The Systematic Education of Girls*;" by Rev. DANIEL WASHBURN, on "*Grades of Schools.*"

In the discussion of these, and kindred topics, a large number of members from every part of the country took part.

The Journal and Proceedings of this meeting are published in a pamphlet of 130 pages.

1854.

The FOURTH SESSION of the Association was held at Washington, on the 26th, 27th, 28th and 29th of December, 1854, with the following Officers:

ALEXANDER DALLAS BACHE, of Washington, D. C., *President.*

ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary.*

P. PEMBERTON MORRIS, of Philadelphia, Penn., *Corresponding Secretary.*

JOHN WHITEHEAD, of Newark, N. J., *Treasurer.*

Standing Committee.—Rt. Rev. Alonzo Potter, of Philadelphia, Penn.; Erastus C. Benedict, of New York City; Thomas H. Burrowes, of Lancaster, Penn.; Lorin Andrews, of Massillon, Ohio; Alfred Ryors, of Bloomington, Ind.; Zalmon Richards, of Washington, D. C.

Addresses were made, or Papers read, by the retiring President, Prof. HENRY, on "*The Philosophy of Education;*" by DAVID COLE, of Trenton, N. J., on "*Classical Education;*" by JOHN S. HART, of the Philadelphia High School, on "*The Study of the Anglo-Saxon Language;*" and on "*The new building erected for the Central High School of Philadelphia;*" by Hon. HENRY BARNARD, on "*The Educational Exhibition of London, and the Recent Educational Movements of Great Britain;*" and on a "*Plan of Central Agency;*" by Z. RICHARDS, of Washington, on "*Moral and Mental Discipline;*" by Rev. SAMUEL M. HAMILL, of New Jersey, on "*School Government;*" and by W. P. Ross, on "*The State of Education among the Cherokees.*"

In the discussion of the topics presented, or suggested by these papers and addresses, Bishop Potter, Dr. Proudfit, of Rutgers College, Rev. Dr. Stanton, of Mississippi, Prof. Dimitry, of New Orleans, Prof. Loomis, Solomon Jenner, and Alfred Greenleaf, of New York; R. L. Cooke, and Mr. Whitehead, of New Jersey, Prof. Bache, G. J. Abbott, and Dr. T. Atlee. of Washington, took part.

1855.

The FIFTH SESSION of the Association, will be held in the City of New York, in the Chapel of the University, on the 28th, 29th, 30th, and 31st of August, with the following Officers:

HENRY BARNARD, of Hartford, Conn., *President.*

P. PEMBERTON MORRIS, of Philadelphia, Penn., *Corresponding Secretary*

ROBERT L. COOKE, of Bloomfield, N. J., *Recording Secretary.*

JOHN WHITEHEAD, of Newark, N. J., *Treasurer.*

Standing Committee.—John Proudfit, of New Brunswick, N. J.; Erastus C. Benedict, of New York; Joseph McKeen, of New York; Zalmon Richards, of Washington, D. C.; John D. Philbrick, of New Britain, Conn.; Elisha R. Potter, of Kingston, R. I.

Local Committee,

Rev. Dr. Ferris, *University of New York,*
Hon. Chas. King, *Pres. Columbia College,*
H. Webster, LL. D., *Free Academy,*
Prof. E. Loomis, *University of New York,*
Rev. G. D. Abbott, *Spingler Institute N. Y.,*
Peter Cooper, Esq., *New York,*
Hon. S. S. Randall, *Sup't. Public Schools,*
Hon. J. McKeen, *Ass't. Sup't. Pub. Schools,*
J. N. McElligot, LL. D.,
A Gilbert, Esq., *Clerk of Board Education,*
J W. Bulkley, *Sup. Pub. Sch. Williamsburg,*
Alfred Greenleaf, *Brooklyn,*
Hon. Cyrus Smith, *Brooklyn,*
Solomon Jenner, *New York.*

JOURNAL OF THE FOURTH SESSION

OF THE

AMERICAN ASSOCIATION

FOR THE

ADVANCEMENT OF EDUCATION.

The American Association for the advancement of education convened at the Smithsonian Institution, in the city of Washington, December 26th, 1854, and was called to order by the retiring president, Prof. Joseph Henry.

The sessions of the Association were opened with prayer, by the Rev. Dr. Proudfit, of New Jersey.

The minutes of the last meeting were read and approved.

Prof. Henry stated that on account of the prevalence of the cholera, the standing committee took the responsibility of altering the time of the annual meeting of the Association, for the present year, from the first Tuesday of August to the last Tuesday of December.

Bishop Potter moved the appointment of a committee on credentials, and a committee to audit the accounts of the treasurer.

The chair appointed, on the auditing committee,

HON. H. BARNARD, *of Conn.*,
Z. RICHARDS, *of Washington.*

On the committee on credentials,

ALFRED GREENLEAF, *of Brooklyn*,
SOLOMON JENNER, *of New York.*

The organization of the Association having been completed, the retiring president, with a few appropriate remarks, introduced the president elect, Prof. A. D. Bache, to the Association. Prof. Bache addressed the Association, on taking the chair.

Communications were received from the President of the United States, and W. W. Corcoran, Esq., inviting the members of the Association to visit them at some time during its sessions. The invitations were accepted, and the thanks of the Association tendered to these gentlemen for their courtesy.

On motion of Z. Richards; Resolved, That the hours of meeting each day be as follows: the first session from 10 A. M. to 3 P. M, and the evening session from 6½ to 9 P. M.

Prof. Henry submitted a communication from Mr. A. S. Colton, of Maryland, which was read, and referred to the standing committee.

On motion of Mr. J. Whitehead, Mr. Alfred Greenleaf was appointed an assistant secretary.

Hon. H. Barnard, of Conn. introduced the subject of appointing a general agent,* to devote his whole time and energies to the advancement of the purposes of the Association, and after remarks by Prof. Proudfit, Mr. Greenleaf, and Bishop Potter, on motion of Mr. Whitehead, a committee was raised, to consider and report upon the subject under discussion during the present session.

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*See Appendix IX.

The chair appointed on this committee,

Hon. H. Barnard, *of Conn.*,
Rt. Rev. Bishop Potter, *of Penn.*,
Prof. Joseph Henry, *of Washington*,
John Whitehead, *of New Jersey.*

The standing committee proposed the names of the following gentlemen, for permanent membership.

Rev. R. L. Stanton, D. D., *Washington*,
Jared Reid, Jr., *Newport, R. I.*,
David Cole, *Trenton, N. J.*,
Rev. John Proudfit, D. D., *New Brunswick, N. J.*,
Prof. Elias Loomis, *New York city.*

The committee also proposed the following gentlemen as associate members.

O. C. Wight, *Washington*,
J. M. Watson, *New York*,
Alexander Dimitry, *Louisiana.*

Prof. Bache having invited the association to visit the office of the United States Coast Survey,* on motion of S. M. Hamill; Resolved, That the thanks of the Association be presented to Prof. Bache, for his kind invitation, and that the Association accept it, at such hour as he may name.

The hour of half-past one having been named by Prof. Bache, on motion of R. L. Cooke, it was Resolved, That the rules be suspended, in order to accept of the invitation of Prof. Bache, and that we now adjourn until the evening session.†

EVENING SESSION.

The meeting was called to order by the president at 7 o'clock.

The gentlemen nominated in the morning session were unanimously elected members of the Association.

The Association was then addressed by Prof. Loomis, of the University of the city of New York, on the heavenly bodies occupying the space between the planets Mars and Jupiter.

After the address, Bishop Potter, from the committee appointed at the morning session, reported the following resolution as the result of their deliberations.

Resolved, That the standing committee be instructed to consider, with power to act, whether some means can not be devised, by the appointment of a general agent, or otherwise, to give greater efficiency to the operations of this Association, and, more especially, to secure to it and to the world, the results of the inquiries some time since instituted by a member of this Association, at the instance of one department of the general government, in regard to the present state and past history† of education in the United States.

The resolution was unanimously adopted.

Mr. Whitehead, from the standing committee, reported an order of exercises for the second day's session, as follows:

1st. Discussion of the subject of classical education.

2d. A paper by Prof. J. S. Hart, of Philadelphia, on the connection of the English language with the Teutonic, and other Indo-European languages.

3d. During the evening, Prof. Hart's description of the high school recently erected in the city of Philadelphia.

Association adjourned.

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* See Appendix V. †See Appendix IX. B.

SECOND DAY. DECEMBER 27.

The Association met at 10 o'clock; the president in the chair.

The session was opened with prayer by the Rt. Rev. Bishop Potter.

The standing committee proposed the following gentlemen as permanent members.

PROF. JAMES NOONEY, *San Francisco*,
J. SIDNEY SWIFT, *Springplace, Ga.*,

As associate members:

R. W. BUSHNELL, *Washington*,
J. E. THOMPSON, *Washington*.

On recommendation of the standing committee, Wm. P. Ross and Judge John Thom, of the Cherokee Nation, were elected corresponding members of the Association.

Bishop Potter gave notice of an intention to offer an amendment to the constitution, in reference to the time for the annual meetings of the Association.

The Association proceeded to a consideration of the order of the day,—the discussion* of the subject of classical education. The discussion was opened by the reading of a paper† by David Cole, of New Jersey. At the close of Mr. Cole's remarks, the hour for the presentation of Prof. Hart's paper having arrived, on motion of Mr. Whitehead, the order of exercises was suspended for half an hour, to enable the members to express their views upon the subject under discussion.

Remarks were made by Alfred Greenleaf, S. Jenner, Bishop Potter, and Z. Richards, until the hour appropriated for the discussion had expired, when, on motion of Bishop Potter, the further discussion of the subject of classical education was postponed to 6½ o'clock P. M.

Prof. Hart read a paper‡ on the connection of the English language with the Teutonic, and other Indo-European languages.

On motion of Mr. Hamill; Resolved, That the papers read by Mr. Cole and Prof. Hart be requested from their authors, for publication, under the direction of the standing committee.

The adoption of the resolution was preceded by remarks‖ from Bishop Potter, Mr. Dimitry, Prof. Proudfit, Prof. Hart, Mr. Hamill, Mr. Whitehead, Prof. Bache, Mr. Barnard, Prof. Henry, Dr. Stanton and A. Greenleaf.

The hour of 3 o'clock having arrived, the Association adjourned.

EVENING SESSION.

The meeting was called to order by the president at 6½ o'clock.

The gentlemen proposed for membership, at the morning session, were unanimously elected.

The standing committee proposed as a permanent member:

SILAS L. LOOMIS, *Washington*.

And as associate members:

SAMUEL KELLEY, *Washington*,
A. F. HARVEY, *Washington*.

The resumption of the discussion of the subject of classical education having been announced as the order of exercises for the first hour, remarks were made by Mr. Richards, Bishop Potter, Mr. Cole and Prof. Proudfit. The hour for the presentation of Prof. Hart's report upon the Philadelphia high school having ar-

* See Appendix III. b. † See Appendix III. ‡ See Appendix II. ‖ See Appendix II. b.

rived, on motion, the further discussion of the subject was postponed until to-morrow morning.

Prof. Hart then entered into a detailed account of the construction of the high school recently erected in the city of Philadelphia, with numerous illustrations drawn on a large scale by pupils of the school.* The reading the paper was followed by† remarks from Prof. Bache, Dr. Lainbut, Mr. Cooke, Mr. Barnard, and others.

A vote of thanks was tendered to Prof. Hart for his address.

Association adjourned.

THIRD DAY. DECEMBER 28.

The Association met at 10 o'clock, and, in the absence of the president, was called to order by Bishop Potter, upon whose motion Prof. Proudfit took the chair.

The minutes of the last day's sessions were read and approved.

The gentlemen nominated by the standing committee were elected members of the Association.

Mr. Whitehead, of New Jersey, moved that the city of New York be designated as the next place of meeting of the Association.

On motion of Bishop Potter, the resolution was laid upon the table for the present, in order to take up previously the amendment of the constitution, proposed during the second day's session. It was then Resolved; That the article of the constitution which designates the second Tuesday of August as the time for the annual meeting of the Association, be so amended as to leave the time for each annual meeting to be determined at its discretion, at the preceding meeting.

Mr. Whitehead's resolution was taken up, and after considerable discussion was passed, designating the city of New York as the place for holding the next annual meeting, at the request of the Standing Committee.

Hon. H. Barnard, of Connecticut, addressed the Association, giving an account of the Educational Exhibition held in London, in 1854, under the auspices of the Society of Arts, and the recent educational movements of Great Britain, generally.

On motion of R. L. Cooke; Resolved, That the thanks of the Association be tendered to Mr. Barnard for his address, and that he be requested to prepare an abstract of his remarks, to be published in the proceedings of the Association.

On motion of Bishop Potter; Resolved, That the standing committee be instructed to consider, and report specifically at the next annual meeting, upon the important suggestions made by Dr. Barnard, in his report of his late educational tour in Great Britain, respecting the expediency of establishing, in connection with the Association, a national museum or depository for books, globes, charts, models, &c. of school apparatus—also, a national educational journal—also, a system of educational exchanges—also, a plan for a series of educational tracts, adapted for circulation throughout the United States—and the employment by the Association of a permanent agent.

The Association took a recess of 10 minutes.

At the expiration of the recess, the standing committee reported, as a permanent member, the name of

PROF. W. L. BROWN, *Athens, Ga.*,

and as associate member,

PROF. JOSEPH J. WHITE, *of Lexington, Va.*

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*See Appendix IV. †See Appendix IV. b.

Bishop Potter, from the standing committee reported the names of the following gentlemen as officers of the Association for the ensuing year.

President, Hon. H. Barnard, *of Conn.*,
Corresponding Secretary, P. P. Morris, *of Penn.*,
Recording Secretary, R. L. Cooke, *of New Jersey*,
Treasurer, John Whitehead, *of New Jersey*.
Standing Committee, John Proudfit, *New Brunswick, N. J.*,
" E. C. Benedict, *New York city*,
" Joseph McKeen, *New York city*,
" Zalmon Richards, *Washington city*,
" J. D. Philbrick, *New Britain, Conn.*,
" E. R. Potter, *Kingston, R. I.*

The gentlemen nominated by the standing committee were unanimously elected.

After considerable discussion, it was Resolved; That the next annual meeting commence on the last Tuesday, 28th of August, 1855, at 10 o'clock A. M.

On motion; Resolved, That, as contingencies may arise which will render it expedient to alter, either the time or the place of the next annual meeting, the standing committee be empowered to make such alteration.

The Association adjourned.

EVENING SESSION.

The Association was called to order by the president.

The gentlemen nominated during the morning session were elected members.

The standing committee nominated as a permanent member:

George J. Abbott, *of Washington city*,

and as an associate member:

R. T. Taylor, *of Washington city*.

A communication from the Young Men's Christian Association was read, inviting the members of the Association to visit their library and reading-room. The invitation was accepted, and thanks tendered to the Young Men's Association for the courtesy extended.

Mr. Barnard, from the auditing committee, reported that they had examined the accounts and vouchers of the treasurer, and found them correct. The balance remaining in the treasury is $59.62.

At the request of the Association, Mr. Barnard continued his remarks in reference to recent educational movements in Great Britain, especially as to Reformatory Schools, Schools of Industry, Government Schools of Practical Science, &c.

Prof. Joseph Henry, as the retiring president, delivered the annual address before the Association, on the philosophy of education.†

On motion of Dr. Barnard, remarks on the topics suggested by the address of Prof. Henry were made the order of the day for to-morrow morning at 10 o'clock.

Mr. Cole, of New Jersey, offered the following resolution: Resolved, That this Association regards the acquisition of the Latin and Greek languages as necessary to thorough, accurate, and comprehensive scholarship, and would sincerely deprecate the abandonment of classical studies in the academies, high schools and colleges of the United States.

Bishop Potter offered the following resolution as a substitute for the above, which was adopted by Mr. Cole.

Resolved; That, regarding the Latin and Greek languages as most valuable in-

† See Appendix I.

struments of a high culture, this Association would earnestly deprecate the exclusion or discouragement of classical studies in the academies, high schools and colleges of the United States.

After remarks by Mr. Richards, Bishop Potter, Dr. Stanton, Mr. Barnard, Dr. Proudfit, Mr. Hamill, Prof. Bache and Dr. Lambert, the resolution was passed, unanimously.

Association adjourned.

FOURTH DAY. DECEMBER 29.

The Association was called to order by the president, and its session was opened with prayer by the Rev. Mr. Dashiell.

The minutes of the last day's sessions were read and approved.

The gentlemen nominated last evening were elected members.

The standing committee nominated as a permanent member:

S. Y. Atlee, *of Washington city.*

Bishop Potter, from the standing committee, reported the names of the following gentlemen as a local committee:

Rev. Dr. Isaac Ferris, *University of New York,*
Hon. Chas. King, *President Columbia College,*
H. Webster, LL. D., *Free Academy,*
Prof. E. Loomis, *University of New York,*
Rev. G. D. Abbott, *New York,*
Peter Cooper, Esq., *New York,*
Hon. S. S. Randall, *Superintendent Public Schools,*
Hon. Joseph McKeen, *Ass't. Sup't. Public Schools,*
J. N. McElligott, LL. D.,
Albert Gilbert, Esq., *Clerk Board of Education.*
J. W. Buckley, *Sup't. Pub. Schools, Williamsburg,*
Alfred Greenleaf, *Brooklyn,*
Hon. Cyrus Smith, *Brooklyn,*
Solomon Jenner, *New York.*

Remarks upon the address of the retiring president were announced as the order of the day.

Remarks were made by Mr. Barnard, Dr. Lambert, Prof. Henry, Bishop Potter, Dr. Proudfit, Prof. Bache, Mr. Hamill and Mr. Wight.

On motion of Prof. Proudfit, the thanks of the Association were tendered to Prof. Henry for his address.

The president called Prof. Proudfit to the chair.

A paper on mental and moral discipline was read by Z. Richards, of Washington City.*

The Association took a recess of five minutes.

At the close of the recess, the president resumed the chair, and the nominees of the morning were elected members of the Association.

On motion of John Whitehead, Mr. John Ross, of the Cherokee Nation, was elected a corresponding member of the Association.

Mr. Wm. P. Ross made some interesting statements in regard to the state of education among the Cherokees.†

Dr. Stanton offered the following resolution:

Resolved, That the standing committee, to whom was yesterday referred the

* See Appendix VI. † See Appendix VIII.

several subjects suggested by the address of Dr. Barnard, on the state of education in Europe, with instructions to report at the next annual meeting, be, and they are hereby fully authorized to carry out any or all the objects contemplated in reference of the subject to the committee, as soon as, in their judgment, the requisite funds and the proper person or persons can be obtained for the work.

The resolution was adopted.

The following is an outline of the "Plan for 'the increase and diffusion of knowledge,' of education, and especially of popular education, and measures for its improvement through the Smithsonian Institution, or the American Association for the Advancement of Education," prepared by Mr. Barnard.

The Institution [or Association] to appoint a secretary or agent; with a salary, and to furnish a room for an office and depository of educational documents and apparatus.

Agenda by the secretary or agent:

1. To devote himself exclusively to the "increase and diffusion of knowledge" on the subject of education, and especially of the condition and means of improving popular education, and particularly

2. To answer all personal or written inquiries on the subject, and collect and make available for use, information as to all advances made in the theory and practice of education in any one state or country.

3. To attend, as far as may be consistent with other requisitions on his time, and without charge to the funds of the Institution, [or Association] Educational Conventions of a national and state character, for the purpose of collecting and disseminating information.

4. To edit a publication, to be entitled the American Journal and Library of Education, on the plan set forth in the accompanying paper.*

5. To collect

(*a*) Plans and models of school-houses and furniture.

(*b*) Specimens of maps and other material aids of education.

(*c*) Educational reports and documents from other states and countries.

6. To institute a system of educational exchange between literary institutions in this and other countries.

7. To make arrangements, and effect, if practicable, at least one meeting or conference of the friends of educational improvement in Washington [or elsewhere] every year.

8. To submit annually a report in which shall be given a summary of the progress of education, in each state, and as far as practicable, in every country.

On motion of S. Y. Atlee; it was Resolved, That a select committee be appointed to consider the expediency of rendering the study of constitutional law one of the rudimental exercises in public schools; said committee to report thereon to the Association, at its next annual meeting.

The president appointed Mr. Atlee on this committee.

On motion of Bishop Potter; Resolved, That the following subjects be referred by the president, at his earliest convenience, to committees or individuals as he may elect, to be reported upon at the next annual meeting.

1st. The uses and best methods of classical instruction.

2d. Moral education in schools.

3d. The relations of the schools and the family.

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* See Appendix IX. A.

4th. Family training.

5th. Relations of common schools and colleges.

6th. What improvements could be introduced into our college systems, considered, (1st,) as to their interior arrangements, and (2d,) as to the relations of the several colleges with each other?

7th. A university proper—national or otherwise.

8th. What features of the university systems of different countries of Europe can be advantageously transferred to this country?

On motion; Resolved, That this Association has seen with much satisfaction the recommendation of the Secretary of the Interior, in his late report to the President of the United States, to devote a portion of the public property within the city of Washington exclusively to the purposes of education therein; and also the efforts made in Congress for the passage of bills to appropriate portions of the public domain, or the proceeds thereof, to the establishment and support of public schools in all the states; and it entertains the strongest convictions that the interests of popular education will be greatly advanced by the establishment, in connection with one of the departments of government, a depository for the collection and exchange of works on education, and the various instrumentalities of instruction.

On motion of Bishop Potter; Resolved, That the standing committee be requested to prepare a programme of exercises for the next annual meeting, and publish the same as widely, and at as early a day as possible.*

Mr. S. M. Hamill, of New Jersey, read a paper on discipline.†

On motion; Resolved, That the papers read by Messrs. Richards and Hamill be requested for publication, under the direction of the standing committee, and that the discussions growing out of them be deferred to the next annual meeting.

On motion of Mr. Whitehead; Resolved, That the thanks of the Association be tendered to the regents and Secretary of the Smithsonian Institution for the gratuitous use of their rooms, and to the various officers of the Institution for their attendance upon the Association during its session. Prof. Henry responded to the resolution in behalf of the Smithsonian Institution.

On motion of R. L. Cooke; Resolved, That the thanks of the Association be tendered to Prof. Bache for the interest that he has manifested in the objects of the Association, and for the able manner in which he has presided over its deliberations.

The president having appropriately responded to the foregoing resolution, and alluded to the pleasure he enjoyed in looking back to his experience as a teacher, declared the Association adjourned, to meet in the city of New York, on the last Tuesday in August, 1855.

R. L. COOKE, SECRETARY.

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*See Appendix X. †See Appendix VII.

I. INTRODUCTORY DISCOURSE

THOUGHTS ON EDUCATION.

BY JOSEPH HENRY, LL. D.

No subject of human thought has perhaps received more attention than that of education. Every one has the material for speculating in regard to it in his own experience; but individual experience is too limited a basis on which to found a general theory of instruction, and besides this, paradoxical as it may appear, an individual is perhaps less able to judge correctly of the effects of the course of instruction to which he has been subjected than another person. No one can tell what he would have been under a different course of training, and the very process which he condemns may perhaps have been the one best suited to develope the peculiarities of mind which have led to his success in life; and indeed in some very rare instances the want of all training of a systematic kind may be the best condition under Providence for producing an entirely original character. Shakespeare's genius might have been shackled by the scholastic curriculum of Oxford or Cambridge; but these cases are extremely rare, for genius itself, like the blossoms of the aloe is the solitary production of a century.

I bring forward my own views on education with diffidence. First, because I have read scarcely any thing on the subject, and what I shall say may be considered common-place; secondly, because my views may in some respects be at variance with what are regarded as the established principles of the day. But important truths cannot be too often presented, and when re-produced by different minds under different circumstances they can scarcely fail to awaken new trains of thought and renewed attention; and again, if the propositions which I maintain are erroneous, I desire that they may be discussed and disproved before they are given more widely to the public. What I shall advance may be viewed as suggestions for consideration rather than propositions adequately proved.

In the establishment of a principle it is of the first importance that all probable suggestions relative to it may be subjected to critical examination, and tried by the test, as far as possible, of experience; it is in this way that science is advanced.

The first remark which may be made in regard to education is, that it is a forced condition of mind or body. As a general rule it is produced by coercion; at the expense of labor, on the part of the educator, and of toil and effort on the part of the instructed. That there is no royal road to learning, is an aphorism as true now as it was in the days when first uttered. God has placed a price on that which is valuable, and those who would possess a treasure must earn it at the expense of labor. Intellectual as well as material wealth can only be purchased at the price of toil. It is true the child may be induced to learn his task by the prospect of reward; by emulation; by an appeal to his affections; but all these, in some cases, are ineffectual, and recourse must be had to the stimulus of the rod. I do not by this remark intend to advocate a general recourse to corporeal coercion. It should be used sparingly, perhaps only in extreme cases, and for the purpose of eradicating a vicious habit. The philosophy of its use in this case is clear. We associate pain with the commission of an improper act and thus prevent its recurrence.

I have said, that education is a forced condition of mind or body. The child, if left to itself, would receive no proper development, though he might be surrounded with influences which would materially affect his condition. The savage never educates himself mentally, and were all the educational establishments of the present day abolished, how rapidly would our boasted civilization relapse into barbarism.

Another important fact is, that every generation must educate and give character to the one which follows it, and that the true progress of the world in intelligence and morality consists in the gradual improvement of the several generations as they succeed each other. That great advance has been made in this way, no one can doubt who views the facts of history with an unprejudiced mind; but still the improvement has not been continuous. There have been various centres and periods of civilization. Egypt, Greece, and Rome, though they have left an impress upon the world which extends even to our time, and modifies all the present, have themselves "mouldered down." It appears, therefore, that civilization itself may be considered as a condition of unstable equilibrium, which requires constant effort to be sustained, and a still greater effort to be advanced. It is not, in my view, the manifest destiny of humanity to improve by the operation of an inevitable necessary law of progress; but while I believe that it is the design of Providence that man should be improved, this improvement must be the result of individual effort, or of the combined effort of many individuals, animated

by the same feeling, and co-operating for the attainment of the same end. The world is still in a degraded condition; ignorance, want, rapine, murder, superstition, fraud, uncleanness, inhumanity, and malignity abound. We thank God, however, that he has given us the promise, and in some cases, the foretaste, of a happier and holier condition, that he has vouchsafed to us as individuals, each in his own sphere, the privilege, and has enjoined upon us the duty of becoming his instruments, and thus co-workers, in ameliorating the condition of ourselves, and our fellow men; and above all, that he has enabled us through education to improve the generations which are to follow us. If we sow judiciously in the present, the world will assuredly reap a beneficent harvest in the future; and he has not lived in vain, who leaves behind him as his successor a child better educated morally, intellectually, and physically than himself. From this point of view the responsibilities of life are immense. Every individual by his example and precept, whether intentionally or otherwise, does aid or oppose this important work, and leaves an impress of character upon the succeeding age, which is to mould its destiny for weal or woe in all coming time.

Civilization itself, as I have before observed, is a state of unstable equilibrium which if not supported by the exertions of individuals, resembles an edifice with a circumscribed base, which becomes the more tottering as we expand its lateral dimensions, and increase its height. Modern civilization is founded on a knowledge and application of the moral, intellectual, and physical laws by which Divine wisdom governs the universe. The laws of morality have been revealed to us, but they require constant enforcement and habitual observance. The laws of the intellectual and material universe have been discovered by profound study and years of incessant labor, and unless they are taught in purity, and freed from error, they fail to produce their legitimate result. But the illustration and enforcement of the laws of morality require the exertions of men of high talents and profound learning; and a true knowledge of the laws of nature can only be imparted by minds that have long been devoted to their study. Therefore a large number of highly educated men whose voice may be heard, and whose influence may be felt, is absolutely necessary to sustain the world in its present moral and intellectual development. The world, however, is not to be advanced by the mere application of truths already known; but we look forward, particularly in physical science, to the effect of the development of new principles. We have scarcely as yet read more than the title page and preface of the great volume of nature, and what we

do know is nothing in comparison with that which may be yet unfolded and applied; but to *discover* new truths requires a still higher order of individual talent. In order that civilization should continue to advance, it therefore becomes necessary that special provision should be made for the *actual increase* of knowledge, as well as for its diffusion; and that support should be afforded, rewards given, and honors conferred on those who *really add* to the sum of human knowledge.

This truth however is not generally appreciated, and the tendency is to look merely at the immediate results of the application of science to art, and to liberally reward and honor those who simply apply known facts, rather than those who *discover* new principles.

From what we have said it would appear that in order that civilization should remain stationary, it is absolutely necessary that the great truths which have been established should not become diluted, obscured, or forgotten; that their place should not be usurped by error, or in other words that the great principles of science, which have been established through long years of toil and nights of vigilance, should not be superseded by petty conceits, by hasty and partial generalizations, and by vague speculations or empirical rules. Farther, that civilization should not retrograde, it is indispensably necessary that the great truths of morality should not only be theoretically taught and intellectually apprehended, but actively, constantly, and habitually applied. But this state of things can only exist by means of the efforts of individuals actuated by a generous, liberal, and enlightened philanthropy. Unfortunately, however, the tendency of civilization, from the increase of wealth, and security, is to relax individual effort. Man is naturally an indolent being, and unless actuated by strong inducements or educated by coercion to habits of industry, his tendency is to supineness and inaction. In a rude state of society an individual is dependent upon his own exertions for the protection of himself, his family, and his property; but as civilization advances personal effort is less required, and he relies more and more on law and executive government. Moreover, as wealth and elementary education become more general without a corresponding increase of higher instruction, the voice of the profound teacher becomes less and less audible; his precepts and admonitions less and less regarded; he is himself obliged to comply with popular prejudices and conform to public opinion, however hastily formed or capricious such an opinion may be. Hence the tendency to court popular favor, to be influenced by it, rather than attempt to direct it. Hence charlatanism

and the various dishonest attempts to gain notoriety rather than a true reputation, so frequently observed. Knowledge has arrived at such a stage of advancement that a division of labor in regard to it is necessary. No one can be learned in all the branches of human thought; and the reputation of an individual therefore ought to rest on the appreciation of his character by the few, comparatively, who have cultivated the same field with himself. But these are not generally the dispensers of favor, and consequently he who aspires to wealth or influence seeks not their approbation; but the commendation and applause of the multitude. It is impossible that those who are actively engaged in the business of life should have time for profound thought. They must receive their knowledge, as it were, at second-hand; but they are not content under our present system of education with the position of students, they naturally aspire to that of teachers; and every one who has learned the rudiments of literature or science becomes ambitious of authorship, and a candidate for popular applause. Knowledge in this way becomes less and less profound in proportion to its diffusion. In such a condition of things it is possible that the directing power of an age may become less and less intelligent as it becomes more authoritative, and that the world may be actually declining in what constitutes real, moral, and intellectual greatness, while to the superficial observer it appears to be in a state of rapid advance. I do not affirm that this is the case at present. I am merely pointing out tendencies.

The present is emphatically a reading age; but who will venture to say that it is proportionately a *thinking* age? The sum of positive knowledge is embraced in but few books, and small would be the library necessary to contain the essence of all that is known. We read too much and too quickly to read understandingly. The world is gorged with intellectual food, and healthful digestion is comparatively unknown. Too many books are published; I do not mean to say that too many *standard works* are printed, but by far too many silly, superficial and bad books are sent forth from the teeming press of our day. The public mind is distracted amidst a multiplicity of teachers and asks in vain for TRUTH. But few persons can devote themselves so exclusively to abstract science as fully to master its higher generalizations, and it is only such persons who are properly qualified to prepare the necessary books for the instruction of the many. I cannot for a moment subscribe to the opinion which is sometimes advanced that superficial men are best calculated to prepare popular works on any branch of knowledge. It is true that some persons have apparently the art of simplifying scientific prin-

ciples; but in the great majority of cases this simplification consists in omitting all that is difficult of comprehension. There is no task more responsible than that of the preparation of an elementary book for the instruction of the community; and no one should embark in such an undertaking who is not prompted by a higher motive than a mere love of notoriety, or the more general incentive, a hope of commercial success. He should love the subject upon which he intends to write, and by years of study and habitual thought, have become familiar with its boundaries, and be enabled to separate the true and the good from that which is merely hypothetical and plausible.

In this connexion I may mention the evils which result from literature and science becoming objects of merchandize, and yet not amenable to the laws of trade. I allude to the international copyright system. The tendency of the present condition of copyright law between England and America is greatly to debase literature, to supply cheap books, and not to impart profound wisdom or sound morality. English books are republished in this country and American books are reprinted in England, because they are *cheap*, and not because they are GOOD. Literary and scientific labor must be properly remunerated, or the market will be supplied with an inferior article. The principles of free trade are frequently improperly applied to this question. The protection required and demanded by the literary man is not that of a premium on his work, but the simple price which it ought to bear in the market of the world. He asks that the literary product of the foreigner may be paid for in order that justice may be done his brother, and also that he himself may receive a proper remuneration for his own labors. Would there be any manufactories of cloth, think you, in this country, if the tailor had the means and inclination to procure free of cost all the material of the garments which he supplies to his customers? And can it be supposed that valuable literary works will be produced among us, so long as our publishers are allowed to appropriate, without remuneration, the labors of the foreigner? The want of an international copyright law has, I know, produced a very unfavorable effect upon higher education in this country. It has prevented the preparation of text-books better suited to the state of education among us than those which are re-published from abroad, and adopted in many of our institutions of learning.

Another result of the wide diffusion of elementary knowledge, without a proper cultivation of the higher intellectual faculties, and an inculcation of generous and unselfish principles, is the inordinate desire

for wealth. To acquire power and notoriety in this way requires the least possible amount of talents and intelligence, and yet success in this line is applauded even if obtained by a rigid application of the dishonest maxim that "*all is fair in trade.*" We have a notable example of this fact in the autobiography of an individual who glories in his shame, and unblushingly describes the means by which he has defrauded the public. No one who has been called upon to disburse public money can have failed to be astonished at the loose morality on the part of those who present claims for liquidation. The old proverb here is very generally applied, namely, "the public is a goose, and he is a fool who does not pluck a feather!" A full treasury, instead of being considered a desirable or healthy state of the nation, should be regarded as the precursor of a diseased condition of the public morals. That the tendencies which I have mentioned do to a greater or less extent exist, and that they require the serious consideration of the enlightened statesman, and the liberal minded and judicious friend of education, must be evident to every one who seriously and without prejudice observes the habits of the times.

The proper appreciation of profound learning and abstract science is not as a general rule what it ought to be. The most authoritative teacher is the editor of a newspaper. Whatever may have been his previous training, or however circumscribed his field of thought, he is the umpire to decide upon all questions even of the most abstract science or the most refined casuistry.

The question may be asked with solicitude—Are the tendencies we have mentioned inevitable? Are there no means of counteracting them? And is our civilization to share the fate of that of Egypt, Greece, and Rome? Is humanity destined to a perpetual series of periodical oscillations of which the decline is in proportion to the elevation? We answer, No! Though there have been oscillations, and will be again, they are like those which constitute the rising flood-tide of the ocean, although separated by depressions, each is higher than the one which preceded it. Something may have been *lost* at intervals; but on the whole more has been and will be *gained*. But how is this to be effected? The man of science and literature, the educator, and the christian teacher, together with the enlightened editor, must combine their efforts in a common cause, and through the influence of the press, the school, the college, and the pulpit send forth a potential voice which shall be heard above the general clamor.

Common school or elementary education is the basis on which

the superstructure of the plan of true progress should be established; but it must be viewed in its connection with a general system, and not occupy exclusively the attention and patronage of governments, societies, and individuals; liberal means must also be provided for imparting the most profound instruction in science, literature and art.

In organizing new states and territories, the amplest provision ought to be made for all grades of education; and if possible, every individual should have the opportunity offered him of as much mental culture as he is capable of receiving or desirous of acquiring. Notwithstanding comparatively few may have the industry and perseverance necessary to the highest attainment. It is also of the first importance, that modes of instruction be examined and thoroughly discussed, in order that what is valuable in the past should be retained, and what is really an improvement in the present, be judiciously and generally applied.

Having presented some general suggestions in regard to the bearing of education, and the efforts of individuals on the progress of humanity, I now propose to offer for consideration a few observations on the theory of the process of instruction.

It may seem strange that the theory of an art so long practised as that of education should not be definitely settled; but strange as it may appear, the fact is certain, that few writers fully agree as to what is the true plan and process of education. No art can be perfect unless it rests upon a definite conception of fundamental principles, or in other words, unless its theory be well established upon a general law of nature. The laws which govern the growth and operations of the human mind are as definite, and as general in their application, as those which apply to the material universe; and it is evident that a true system of education must be based upon a knowledge and application of these laws. Unfortunately, however, psychologists have not classified and exhibited them in a form sufficiently definite to render their application easy, and the directors of education have too often considered merely the immediate practical result which might follow a particular course of training, rather than that which would be conducive to the highest development of the individual. In this condition of the theory of education, I have myself ventured to speculate upon the subject, and though I may have nothing new of value to offer, it is my duty at this time to make such suggestions as may furnish topics of discussion, or serve to illustrate established truths.

The theory which I would present for your consideration, and

critical examination, and which appears to me to be in accordance with the results of experience, may be briefly expressed as follows:

The several faculties of the human mind are not simultaneously developed, and in educating an individual we ought to follow the order of nature, and to adapt the instruction to the age and mental stature of the pupil. If we reverse this order, and attempt to cultivate faculties which are not sufficiently matured, while we neglect to cultivate those which are, we do the child an irreparable injury. Memory, imitation, imagination, and the faculty of forming mental habits, exist in early life, while the judgment and the reasoning powers are of slower growth. It is a fact abundantly proved by observation that the mere child, by the principle which has been denominated *sympathetic imitation*, may acquire the power of expressing his desires and emotions in correct, and even beautiful language without knowing, or being able to comprehend, the simplest principles of philology. He even seizes, as if by a kind of instinct, upon abstract terms, and applies them with ease and correctness. But as life advances the facility of verbal acquisition declines, and with some it entirely disappears. Hence the plan appears to me to be wise, and in accordance with nature, which makes the acquisition of language an essential part of early elemental education. The same child which acquires almost without effort his vernacular tongue may by a similar process be taught to speak the principal ancient and modern languages. He may also acquire the art of the accountant, and be taught by proper drilling to add long columns of figures with rapidity and correctness, without being able to comprehend the simplest abstract principles of number and magnitude. Moreover, it is well known that the memory may be stored at a very early age with valuable rules and precepts, which in future life may become the materials of reflection, and the guiding principles of action; that it may be furnished with heroic sentiments and poetic illustrations, with "thoughts which breathe and words that burn," and which long after, will spontaneously spring up from the depths of the mind, at the proper moment, to embellish and to enforce the truths of the future author, statesman, or divine.

But the period of life, when acquisitions of this kind are most readily made, is not that in which the judgment and reasoning powers can be most profitably cultivated. They require a more advanced age, when the mind has become more matured by natural growth, and better furnished with the materials of thought.

Mental education consists in the cultivation of two classes of faculties, viz., the intellectual and the moral.

Intellectual instruction, of which we shall first speak, should have at least three objects:—

1. To impart facility in performing various mental operations.

2. To cultivate the imagination, and store the memory with facts and precepts: and

3. To impart the art of thinking, of generalization, of induction and deduction.

The most important part of elementary mental instruction, and that which I have placed first in the foregoing classification, is that of imparting expertness in the performance of certain processes which may be denominated mental arts. Among these arts are spelling, reading, penmanship, drawing, composition, expertness in the first rules of arithmetic, and in the use of different languages. These can only be imparted by laborious drilling on the part of the teacher, and by acquired industry and attention on the part of the pupil. The practice in each case must be so long continued, and the process so often repeated, that it becomes a mental habit, and is at length performed with accuracy and rapidity almost without thought. It is only in early life, while the mind is in a pliable condition, that these mental facilities can most readily and most perfectly be acquired, while the higher principles of science, on which these arts depend, can only be thoroughly understood by a mind more fully matured. Expertness in the performance of an art does not depend on a knowledge of its principles, and can be readily acquired without reference to them. The most expert accountants are frequently, and perhaps generally, those who have no knowledge of the philosophy of figures. On the other hand, a profound acquaintance with the principles of an art may exist without the ability to apply it in practice. I have known of mathematicians who were unable to perform with accuracy and dispatch the processes which constitute the application of the simple rules of multiplication and addition. The same is the case with the art of composition. A most learned rhetorician is not necessarily a fluent and pleasing writer.

The acquisition, therefore, of these arts should be the principal and prominent object of the primary or common school, and nothing ought to be suffered to usurp their place. Unfortunately, the drilling which is at first required to induce the mental habit is so laborious and tedious to the teacher, and in most cases so irksome and distasteful to the pupil, that there is a tendency, and I am sorry to say in our schools a growing one, to neglect them, and to substitute other objects of more apparent, but of less intrinsic value.

This is not only an irreparable injury to the individual, but also to the public. All the practical operations of life in which these processes are concerned,—and they apply to all except those of mere handicraft skill—are badly performed. I may venture to say that the general substitution of instruction in the mere *rationale* of the rules of arithmetic, without a proper drilling in the practice, would produce more bankruptcies than all the changes of tariffs or fluctuations of trade.

It is an important principle, which should be kept in view by the teacher, that although the practice of an art is at first difficult, and requires at each step an effort of mind, yet every repetition renders it easier, and at length we come to exercise it not only without effort, but as a pleasurable gratification of an habitual act. Perseverance therefore in this cause will ultimately receive a grateful reward. It should be impressed upon the minds of the directors of elementary education that the teacher who neglects to train his pupils to expertness in these processes, or who merely does enough in this way to awaken a distaste, and who fails to overcome this condition of mind by subsequent judicious drilling, is unworthy of his high vocation, and should give place to a more industrious or more philosophical instructor.

All the processes we have enumerated, besides various manipulations and bodily exercises necessary to health, refinement and convenience, may be taught previous to the age of ten or twelve years. At the same time the memory may be educated to habits of retention and precision; and, for this purpose definite, and if possible elegantly expressed rules should be chosen, to be committed without the slightest deviation, and so impressed upon the memory that they will ever after remain a portion of the mental furniture of the man, always ready to be called up when needed, and always to be depended upon for accuracy. The mere understanding of the rule, and the power of being able to express it in a vague and indefinite way in original language is, in my judgment, not of itself sufficient. The memory is an important faculty of the mind, and is susceptible of almost indefinite cultivation. It should, however, in all cases be subservient to the judgment.

Habits of observation may also be early cultivated, and a boy at the age of twelve years may be taught to recognize and refer to its proper class almost every object which surrounds him in nature; and indeed the whole range of descriptive natural history may be imparted previous to this age.

Nothing, in my opinion, can be more preposterous or mischievous

than the proposition so frequently advanced, that the child should be taught nothing but what it can fully comprehend, and the endeavor in accordance with this to invert the order of nature, and attempt to impart those things which cannot be taught at an early age, and to neglect those which at this period of life the mind is well adapted to receive. By this mode we may indeed produce remarkably intelligent children who will become remarkably feeble men.

The order of nature is that of art before science, the entire concrete first; and the entire abstract last. These two extremes should run gradually into each other, the course of instruction becoming more and more logical as the pupil advances in years.

Thus far we have principally considered only the education of the habits and the memory, and it is particularly to these that the old system of drilling is peculiarly applicable. I know that this custom has, to a considerable degree, fallen into disuse, and the new and less laborious system of early precocious developement, been substituted in its stead. In this respect the art of instruction among us has retrograded rather than advanced, and "Young America" though a very sprightly boy may fail to become a very profound man!

I would not, however, by the foregoing remarks have it inferred, that the reasoning faculties of the child should not receive due attention, and that clear conceptions of the principle of every process taught should be elucidated and explained, as far as he is able to understand them; but that the *habits* and the *memory* should be the main objects of attention during the early years of the pupils' course. The error of the old system consisted in continuing the drilling period too long, and in not shading it off gradually into that of the logical, or what might be called the period of the acquisition and use of general principles.

The last part of mental education as given in our classification is that which relates to the cultivation of the judgment and the reasoning powers. These faculties of the mind, as we have repeatedly said, are latest in arriving at maturity, and indeed, they may be strengthened continually and improved progressively through a long life, provided they have been properly directed and instructed in youth and early manhood.

They should be exercised in the study of mathematical analysis and synthesis; in deducing particular facts in a logical form from general principles; and instructed in the process of discovering new truths. The cultivation of the imagination should also be considered an essential part of a liberal education, and this may be spread over

the whole course of instruction, for like the reasoning faculties the imagination may continue to be improved until late in life.

From the foregoing remarks it will be evident that I consider the great object of intellectual education to be, not only to teach the pupil how to *think*, but how to *act* and to *do*, and I place great stress upon the early education of the *habits*. And this kind of training may be extended beyond the mental processes to the moral principles; the pupil may be taught on all occasions habitually and promptly, almost without thought, to act properly in any case that may occur, and this in the practical duties of life is of the highest importance. We are frequently required to act from the impulse of the moment, and have no time to deduce our course from the moral principles of the act. An individual can be educated to a strict regard for truth, to deeds of courage in rescuing others from danger, to acts of benevolence, of generosity and justice; or though his mind may be well stored with moral precepts, he may be allowed to fall into opposite habits alike prejudicial to himself, and to those with whom he is associated. He may "know the right, and yet the wrong pursue."

Man is the creature of habit; it is to him more than second nature; but unfortunately, while bad habits are acquired with readiness, on account of the natural desire to gratify our passions and appetites, good habits can only be acquired by unremitting watchfulness and labor. The combined habits of individuals form the *habits of a nation*, and these can only be moulded, as I have before said, by the coercive labor of the instructor judiciously applied.

The necessity of early and judicious moral training is often referred to, but its importance is scarcely sufficiently appreciated. The future character of a child, and that of the man also, is in most cases formed, probably, before the age of seven years. Previously to this time impressions have been made which shall survive amid all the vicissitudes of life—amid all the influences to which the individual may be subjected, and which will outcrop, as it were, in the last stage of his earthly existence, when the additions to his character, made in later years, have been entirely swept away. In connection with this point, I may mention one idea which has occurred to me, and which I have never seen advanced; but which, if true, invests the subject of early impressions with a fearful interest. The science of statistics shows that certain crimes which are common in the seasons of youth disappear, comparatively, with advancing age, and re-appear again toward the close of life; or in other

words, that the tendencies to indulgences in disorders of imagination, and habits which were acquired in the early life of a vicious youth, or one exposed to evil associations, though they may be masked and kept in subjection by the judgment, and the influences of position and reputation during early manhood, middle life, and first decline, resume their sway, and close the career of the man who has perhaps for years sustained a spotless reputation, with ignominy and shame. How frequently do cases of this kind present themselves? I have now in my mind's eye an individual who for forty years was known and esteemed as a model of honor, purity and integrity, but who at the age of seventy committed a crime which consigned his name to infamy. Depend upon it, this man was subjected to evil influences in early life, and the impressions then made, though neutralized by the conditions and circumstances which afterwards surrounded him, were never effaced, and when the latter ceased to produce their restraining effects, the former resumed their original sway. Pursuing this train of thought we would conclude that the child is not merely the father of the man, but more emphatically, the father of the *old* man; that the term second childhood has a more extended signification than that of the mere decline of the faculties. It also should convey the idea that the tendency of the dispositions and propensities of individuals is to return to the condition of earlier life. This principle is important also in a historical point of view. The aged, though they may forget the occurrences of middle and after life, recall with vivid distinctness the impressions of childhood, and thus the grandfather with senile garrulity, transmits the history of his early times, as it were, across an intervening generation to his grandson. This again makes an indelible impression upon the plastic mind of his youthful auditor, to be alike transmitted to *his* children of the third generation. Abundant examples might be adduced to illustrate the proposition of the vivid recurrence of the effects of early impressions apparently effaced. Persons who have for long years been accustomed to speak a foreign language, and who have forgotten the use of any other, have frequently been observed to utter their dying prayers in their mother tongue.

In this country, so far as I have observed, the course of education is defective in two extremes: it is defective in not imparting the mental habits or facilities which can most easily be acquired in early life, and it is equally defective in the other extreme, in not instructing the student, at the proper period, in processes of logical thought, or deductions from general principles. While elementary schools

profess to teach almost the whole circle of knowledge, and neglect to impart those essential processes of mental art of which we have before spoken, our higher institutions, with some exceptions, fail to impart knowledge, except that which is of a superficial character. The value of facts, rather than of general principles, is inculcated. The one, however, is almost a consequence of the other. If proper seeds are not sown, a valuable harvest cannot be reaped.

The organization of a system of public education in accordance with my views would be that of a series of graded schools beginning with the one in which the mere rudiments of knowledge are taught, and ending with that in which the highest laws of mind and matter are unfolded and applied. Every pupil should have the opportunity of passing step by step through the whole series, and honors and rewards should be bestowed upon those who graduated in the highest school. Few, however, as I have said before, would be found to possess the requisite talent and perseverance necessary to finish a complete course. But at whatever period the pupil may abandon his studies, he should be found fitted for some definite pursuit or position in life, and be possessed of the moral training necessary to render him a valuable citizen and a good man.

These are some of the subjects which I commend for discussion at the present meeting of the association. The great aim should be to enforce the importance of thorough early training and subsequent high education. It should be our object to bring more into repute profound learning, and to counteract the tendency to the exclusive diffusion of popular and mere superficial knowledge. We should endeavor to enlarge the pyramid of knowledge by symmetrical increments, by elevating the apex, and expanding the base always observing the conditions of stable equilibrium.

I. b. REMARKS ON INTRODUCTORY DISCOURSE.

The Introductory Address by the retiring President was followed by a very able discussion occupying over three hours, in which Mr. Barnard, Bishop Potter, Prof. Bache, Dr. Lambert, Dr. Scranton, Dr. Proudfit, Mr. Greenleaf, and Prof. Henry took part. The main propositions laid down by Prof. Henry were generally sustained, with certain modifications and qualifications insisted on by each speaker. The position that education was a forced condition of mind and body, was controverted, and the growth of various faculties, under appropriate influences and teaching, was, it was claimed by many, as natural as the growth of a plant or a tree—each in its own way, and after laws impressed by the Creator of all things. It was admitted by all that there must be labor, and a process of appropriation, selection, and assimilation on the part of the child, to make even good teaching and favorable conditions and influences rightly available, but that mind and body would be educated for better, or worse, in the case of every child endowed with an ordinary human organization and faculties, and living in society.

The importance of early and judicious moral training was enforced, and illustrated by most interesting examples within the personal knowledge of different speakers. The great idea, that the results of vicious training, and evil associations in early life, especially if connected with a vivid imagination, although kept in subjection by the judgment and the influences of position and reputation during early manhood, will almost inevitably resume their sway in later life, and then make shipwreck of character and happiness—was held up as a fact of terrible significance to parents, teachers, and young people. Without questioning the theological doctrine of repentance, or the efficacy of forgiveness of sins committed, the educational doctrine that the boy is 'father of the man,' for time and eternity was ably argued.

It is to be regretted that the reporter was absent at the time, or omitted to furnish the secretary with his notes of this profound, interesting, and practically valuable discussion. Should it be found that notes were taken, and may be yet written out, the discussion may hereafter be published.

II. ON THE STUDY OF THE ANGLO-SAXON LANGUAGE;

OR, THE RELATIONS OF THE ENGLISH LANGUAGE TO THE TEUTONIC AND CLASSIC BRANCHES OF THE INDO-EUROPEAN FAMILY OF LANGUAGES.

BY JOHN S. HART, LL. D., PRINCIPAL OF THE PHILADELPHIA HIGH SCHOOL.

Before proceeding to the main object of this paper, it may be proper to explain, briefly, what is meant by the term Indo-European, as applied to Languages, and how the classification originated, which this term expresses.

The British East India Company, in the government of their Indian Empire, have always had in their employ a number of eminent jurists, to act as judges in the civil administration. These judges early found that the jurisprudence which they were called upon to administer, was interwoven with a vast body of national traditions, and that to interpret these traditions rightly, it would be necessary to become acquainted with the original language in which they were contained. The nations of India in this respect, were found to be very much in the condition of the nations of Southern Europe, that survived the disintegration of the Roman Empire. As France, Spain, and Italy, look to ancient Rome for the basis both of their several languages and of their systems of jurisprudence, so in modern India many nations were found with languages distinct but closely affiliated, and having a common basis in a tongue which ceased to be spoken about two thousand years ago. This dead language, existing among them as the Latin does among the nations of Southern Europe, is known by the name of the Sanscrit, the languages of modern India, which are its descendants, being called Pracrit.

The jurists of the British East India Company found, that in order to acquire the necessary authority as interpreters of Indian Law, they must learn the Sanscrit language, and they began to apply themselves to the study about three quarters of a century ago. As the results of their studies were communicated from time to time to the learned of western Europe, it gradually became apparent that they were likely to have an important bearing upon some of the general principles of philological science. A most sur-

prising coincidence, for instance, was found between this ancient language, at the foot of the Himmalayas, which had been a dead language for more than two thousand years, and the Latin of western Europe. This coincidence included not only a vast number of words, meaning the same thing in both languages, but most striking similarities in syntax, conjugations, and declensions. Forms in the Latin verbs which had become anomalous and unexplainable, even before the time of Cicero, were found to be explained by the corresponding forms of the Sanscrit, where they existed in a state less impaired or more fully developed.

Sir William Jones, and after him others in the same line of inquiry, found similar affinities between the Zend or ancient Persian and the English.

Such results as these, led to a careful re-examination of the whole theory of the affiliation of languages. It would not comport with the object of this paper, to enter into a history of the investigations and discussions which followed, nor to state all the discrepancies of opinion which still exist among philologists, as to the general distribution and classification of the languages of the earth. The discussions have led, however, to some well ascertained results, in regard to which the learned are pretty much agreed. All the leading languages from the Himmalaya mountains in Asia on the east, to the Atlantic shore of Europe on the west, are found to have certain affinities and points of resemblance too strong to be accounted for in any other way than by supposing an historical and ethnical connection. The ethnographical theory, by which these extraordinary analogies are explained, will be given very briefly. It will be understood to be the merest outline.

The nations embraced in the immense space of longitude that has been named, are supposed to have all sprung originally from some central hive in Asia, (the precise location of which, it is not necessary to the theory either to establish or assume,) and to have proceeded thence in very early times, in successive swarms, to the countries where they are found within the historic periods. These tides of population are supposed to have followed each other at intervals of many centuries, and to have proceeded, as migratory nomads usually do, in the direction of their original impulse, until the impulse was spent, or met with some obstacle sufficient to arrest its further progress. The earliest wave of population rolling westwardly would necessarily be arrested by the Atlantic, and would eventually become stationary in the countries along that coast and in the adjacent islands. The next succeeding wave in

the same direction would be obliged to pause on reaching the range of countries occupied by its predecessor. The earliest easterly wave seems to have been arrested by the formidable obstacle presented by the Himmalaya mountains, and to have settled at its feet among the plains of Hindostan. So on, with the several emigrations, east and west, and more or less remote, until we imagine the whole area occupied between our two extreme points.

Taking this general idea, which is admitted to be in the main purely theoretical, we find the following distinct groups of languages, marked off by well-defined characters, and by well-known and indisputable facts.

I. *The Sanscrit.* This, as already explained, is the ancient language of India. It has the same relation to the modern or Prakrit languages of India, that the Latin has to the Italian, French, and other Romanic tongues.

II. *The Zend or old Persian.* This also is a dead language, containing the ancient sacred books of the race, the Zendavesta, and having its living representatives in the modern Persian, the Pehlevi, the Deri, &c. The races speaking languages derived from the Old Persian or Zend, are supposed to have left the parent hive at a date posterior to those of India.

III. *The Celtic.* The tribes found by the Romans in Gaul, Spain, Britain, Ireland, and the smaller islands along the Atlantic coast, had certain remarkable points of coincidence, showing them all to belong to the same race. A similar coincidence is found in their languages. Of these, there is no original prototype extant. The modern representatives are the Welsh, (lineally descended from the old British,) the Cornish, the Erse or Irish, the Gaelic or Highland Scotch, the Manx (spoken on the isle of Man,) &c., the Armoric or language of Brittany on the coast of France, &c.

IV. *The Teutonic.* This includes two branches, which are indeed sometimes ranked as two distinct groups, viz. the Germanic and the Scandinavian. The Scandinavian includes the tribes north of the Baltic, and is represented by the Danish, the Swedish, the Norwegian, and the Icelandic. The Germanic, includes all the tribes in central Europe south of the Baltic, and is represented by the German or High Dutch, the Hollandish or Low Dutch, and the English, with their various dialects. Of the English and the Low Dutch, the early type is the Anglo-Saxon, which has ceased to be a spoken language, but exists in many ancient writings, some of which are of a classical character. Of the German, the original type is the venerable Gothic, a memorable specimen of which we

have in the Gospels of Ulphilas. By some writers, indeed, the Gothic is supposed to be the original, not only of the Germanic, but of the Scandinavian tongues. The Teutonic tribes, it is supposed, entered Europe north of the Euxine, and in the course of their wanderings westerly, became gradually separated into two streams, part verging north to and beyond the Baltic, forming the Scandinavian nations, and part going more centrally, pressing upon the Romans on the south, and upon the Celtic nations on the west. With this part of the Teutonic wave of population, known chiefly as Germans, we are made familiar by Cæsar, Tacitus, and other Roman writers.

V. *The Classic.* About the same time that the Teutonic wave entered Europe north of the Euxine, another wave is supposed to have entered south of these waters, following the coast of the Mediterranean, and laying the foundations of nations known afterwards as Greeks and Romans. This group of languages, therefore, is the Greek and Latin, and their modern representatives throughout southern Europe.

VI. *The Slavonic.* The last of the great waves of population, in point of time, is that which is found in the north-eastern part of Europe and the conterminous regions of Asia, pressing westwardly upon the Germanic and the Scandinavian peoples, and southwardly upon the Greco-Roman. The languages of this group are very numerous. Those best known are the Russian, the Polish, and the Lettic.

The six groups of languages that have been described form one family, which has received the name of the *Indo-European*, and sometimes of the *Japhetic*. Besides this family, there is another, not so large, but equally well defined and peculiar, viz: the *Shemitic*. The Shemitic family consists of only three groups, viz: 1, the Aramaean (including the Chaldee and the Syriac); 2, the Hebrew; and 3, the Arabic, (including its cognate the Ethiopic).

This classification is good, so far as it goes, because it is based upon clearly ascertained affinities. At the same time, it is to be remembered, the generalization is far from complete. It makes no place for the Chinese, for the languages of central Africa, the original languages of America, and the languages of the numerous islands of the Pacific. This is no reason, however, why we should not recognize the classification, so far as it does go, and derive from it the advantages which it affords in elucidating the history and resources of our own language. The English bears most intimate relations to two of the groups of the great Indo-European family, viz: the Teutonic and the Classic. Nine-tenths, probably, of its words are derived from one or the other

of these sources. At the same time, there are numerous words that can not be claimed as being exclusively German or Latin, but are common to both sources. Some, indeed, are found running through all the six groups of the Indo-European or Japhetic family, showing that they existed before the great dispersion. A few are found even common to both the Indo-European and the Shemitic families, bearing in this fact a history that carries us back to the ark itself.

It would be impossible, in a paper of the present description, to give the induction of particulars that are proper in the way of illustration even, much less of proof, of these generalizations. A very few familiar examples, however, may be quoted.

First, I will give some examples of words which run through the whole family.

THREE.

1. San; *tri.*
2. Zend; *thri.*
3. Celt; Ers. *tri*, Welsh, *tri.*
4. Teut; Go. *thri*, Ger. *drei*, Sax. *threo*, *thri*, Sw. and Dan. *tre* Eng. *three.*
5. Clas; Lat. *tres*, *tria*, Gr. τρεις. Fr. *trois*, It. *tres*, Sp. *tre.*
6. Slav; Rus. *tri*, Lat. *tri.*

SEVEN.

1. San; *saptan.*
2. Zend; *haptan*, Pers. *heft.*
3. Celt; Welsh *saith.*
4. Teut; Go. *sibun*, Ger. *sieben*, Sax. *seofen*, Eng. *seven*, Du. *zeeven* Da. *syv.*
5. Clas; Gr. ἑπτα, Lat. *septem*, Fr. *sept*, It. *sette*, Sp. *siete.*
6. Slav; Rus. *sem*, Lat. *septyni*

FATHER.

1. Sans; *pitri.*
2. Zend; *paitar*, Pe. *pader.*
3. Celt; Ers. *athair* (the initial consonant elided).
4. Teut; Go. *vatar*, Ge. *vater*, Dut. *fader*, Sax. *faeder*, Eng. *father*, Da. Sw. *fader.*
5. Clas; Gr. πατηρ, Lat. *pater*, It. and Sp. *padre*, Fr. *père.*
6. Slav; Rus. *batia.* (?)

MOTHER.

1. Sans; *matri.*
2. Zend; Pers. *mader.*
3. Celt; Ers. *mathair.*
4. Teut; Ger. *mutter*, Sax. *moder*, Eng. *mother*, Du. *moeder*, Sw. and Da. *moder.*
5. Clas; Gr. μητηρ, Lat. *mater*, It. Sp. and Port. *madre*, Fr. *mère.*
6. Slav; Russ. *mat.*

TO BEAR.

1. Sans; *bri, bhar-adi.*
2. Zend; *bairan*, Per. *ber.*
3. Celt; Ers. *bear-adh.*
4. Teut; Go. *bair-an*, Ge. *fĕhren*, Du. *beuren*, Sax. *baeran*, Eng. *bear*, Sw. *bära*, Dan. *bære.*
5. Clas; Gr. *φερω φορεω, βαρος* (a burden, a thing borne) *βαρυς*, Lat. *fero, pario, porto*, It. *portare*, Sp. *portar*, Fr. *porter.*
6. Slav; Russ. *beru.*

Some words, it is to be observed, not only run through the entire Indo-European or Japhetic group, but likewise appear in the Shemitic. Thus the numeral "seven," already quoted, is evidently connected with the *sheba* of the Hebrew, Chaldee, Syriac, and Ethiopic, and the *sabata* of the Arabic. In like manner "bear" seems to have an etymological connexion with the Hebrew *parah*, which means to "bear," and perhaps with the Heb. *bara*, meaning "to create," "to produce," "to bring forth," (comp. English *bairn*, that which is born or brought forth).

This word "bear," both in its generic meaning of *bearing a burden*, and its specific meaning of *bringing forth* (as of animals, trees, earth, &c.,) is, probably, more widely diffused than any other word to be found. There is no word of which we would feel it safer to guess that it was used by Noah himself, and that it is verily older than the flood. Let us look at a few of its forms in the English alone.

In English, we have it both as a Teutonic word, coming directly from the Sax. *baeran*, and as a Latin word, in its three several forms of *fero, pario*, and *porto*.

First, let us enumerate some of the forms of Teutonic origin.

Bear, bearing, bearer, bearable, bearably; forbear, forbearing, forbearingly, for-bearance; over-bear, over-bearing, over-bearingly; bore, over-bore, for-bore; borne, over-borne, for-borne; born, bairn, birth; burden, burdening, burdened, burdensome, burdensomely, burdensomeness; over-burden, over-burdening, overburdened, &c.

From the Latin *fero*, we have *Fer*tile (bearing freely, productive) fertility, fertilize, fertilizing, fertilizer; fertilizing, fertilized, fertilizer. *Fors* (forts) comes from *fero*, as the Greek *φορτιον* from *φερω, τροπος* from *τρεπω*, &c. *Fors, fortis* (whatever bears or brings itself along, *chance*) gives us fortune, fortuning, fortuned, fortunate, fortunately, fortuneless; unfortunate, unfortunately; misfortune; fortuitous, fortuitously, fortuity. *Fortis* (that which bears every thing before it, *strong, brave*) gives us forte; fort, fortlet, fortalice, fortress; fortitude, fortify, fortifying, fortified; force, forcing, forced, forcer, forceless, forceful, forcefully, forcible, forcibly; enforce, enforcing, enforced, enforcement; reinforce, reinforcing, reinforced, rein-

forcement. There is some connection, evidently, between *fero* to bear, and *ferry* to bear across a stream; here we have ferry, ferrying, ferried, ferriage, ferryman, &c. *Fer* as an adjective termination, in conjunction with *ous*, is compounded with many hundreds of Latin nouns, giving rise to such words as somni*ferous*, nocti*ferous*, odori*férous*, pesti*ferous*, voci*ferous*, &c., some of which again originate a new progeny, as vociferous, vociferously, vociferate, vociferating, vociferated, vociferation, &c., &c.

Fero, in composition with the Latin prepositions, gives a still more prolific progeny of words; as,

Circum-*ference*, circumferential, circumferentor.

Con-*fer*, conferring, conferred, conference, conferrer, conferee.

De-*fer*, deferring, deferred, deference, deferential, deferentially.

Dif-*fer*, differing, differed, different, indifferent, differently, indifferently, difference, indifference, differentiate, differentiating, differentiated.

In-*fer*, inferring, inferred, inferrible, inference, inferential, inferentially.

Of-*fer*, offering, offered, offerer, offertory.

Pre-*fer*, preferring, preferred, preferrer, preferment, preference, preferable, preferably, preferableness.

Prof-*fer*, proffering, proffered, profferer.

Re-*fer*, referring, referred, referee, referrible, reference.

Suf-*fer*, suffering, suffered, sufferer, sufferance, sufferable, sufferably, insufferably.

Trans-*fer*, transferring, transferred, transferrer, transferee, transference, transferrible, intransferrible.

The connexion between *par*, the stem of *pario*, to bring forth or bear, may not be obvious at first sight; but it is not more removed than βαρος from φερω in the Greek, which is generally admitted. As the identity of a stem depends upon its consonantal elements, the substitution of *p* for *f* is the only material change in passing from *fer* to the stem *par*, or *per* (pe-*per*-it, com-*per*-it, &c.,) and no etymological law is better established than the interchangeability of the labials p, b, f, and v. The same remark applies to *por*-to, to carry, to bear.

If these two words be admitted to belong to the family, we have, from *par*-io, parent, parentage, parental, parentally, parentless, parturient, parturition, and very numerous compounds, such as vivi*parous*, ovi*parous*, &c. From *porto*, to carry, we have port, porte, portico, porch, porter, portly, portal, portage, portliness, portable, portableness, besides the compounds portmanteau, portfolio, &c., &c.

Besides these, we have also the various prepositional compounds, com-port, de-port, ex-port, im-port, re-port, sup-port, trans-port, each of which gives birth to a numerous family, which need not be enumerated, as they are formed in the same manner as the derivations of confer, de-fer, &c., already given.

It is not necessary to pursue the illustration further. From a careful count, I suppose there are not less than four hundred and fifty words, in the English language alone, dependent upon this one stem, in no one of which is the meaning of the primary root entirely lost.

In treating of such a class of words, it would obviously be proper to say, first, that *fer*tile, con*fer*, de*fer*, somni*fer*ous, &c., are derived from the Latin fero; secondly, that bear, burden, borne, born, birth, &c., are derived from the Sax. baeran. But it is not proper to say that baeran and its derivatives come from fero, or that fero and its derivations come from baeran. The two (fero and baeran) are independent of each other, and yet they are mutually related. The generic stem, which pervades them all, is not strictly a Teutonic word, nor a Latin word, but an Indo-European word.

There is another important class of words that are found to pervade only some two or three of the groups of languages which have been named, having been lost in the others. It is not necessary to give illustrations of these. I will, however, pause a moment, to illustrate, by a few detached examples, a point which I think has not received sufficient attention, I mean a remarkable affinity between English words of undoubted Teutonic origin and stems of kindred meaning found in the Latin.

Lay (to place); Ger. *lec*gan, Lat. *loc*are, *loc*us.

Acre; Sax. aecer, (field), Lat. ager, Gr. *αγρος*.

Time; Sax. tima, Lat. *tempus*.

Thunder; Sax. thuner, Lat. *toni*tru.

Teach; Sax. taecan, Lat. *doceo*.

Sugar; Ger. zucker, Lat. *sacchar*um.

Stand; Sax. stand-an, Lat. stant-is.

Sign; Sax. segen, Lat. *sign*-um.

Night; Sax. niht, Lat. *noctis*, Gr. *νυκτος*.

Right; Sax. riht, Lat. *rect*-us.

Nose; Sax. naes, Lat. *nas*-us.

Tower; Sax. tor, Lat. *tur*-ris.

Murder; Sax. morth (death), Lat. *mort*-is.

Wine; Sax. win, Lat. *vin*-um, Gr. *οιν-ος*.

Wind; Sax. wind, Lat. *vent*-us, Eng. *went* (motion).

Whistle; Sax. hwistle, Lat. *fistul*-a.

Name; Sax. *nama*, Lat. *nom*-en.

Wall; Sax. weall, Lat. *val*-lum.

Wade; Sax. *wad*an, *wad* (ford), Lat. *vado*, *vad*um.

Short; Sax. *sceort*, Ger. kurz, Lat. *curt*-us.

Prove; Sax. *prof*-ian, Lat. *prob*-are

Pain; Sax. pin, Lat. *pœn*-a, Gr. *πον-ος*.

Over; Sax. ofer, ober, Gr. *ὑπερ*, Lat *super*.

Nephew; Sax. *ge-nef*-a, Lat. *nep*-os.

Tug; Sax. *teogan*, (to pull one after him, to lead him) Lat. *duc*-ere.
Yoke; Sax. geoc, Lat. *jug*-um.
Of; Sax. of, Lat. ab, Gr. ἀπο.
Now; S. nu, Gr. νυν, Lat. nunc.

This affinity may be traced very clearly even in those significant terminations, which are always counted as among the earliest and most primordial of the elements of language. Thus the Latin termination *ity*, signifying quality or state of being, has its correlative in consonantal structure, as well as in meaning, in the Saxon *th*.

SAXON.	LATIN.
Weal,—wealth.	Sanus,—sanity.
Steal,—stealth.	Rarus,—rarity.
Heal,—health.	Vanus,—vanity.
Deep,—depth.	Probus,—probity.
Long,—length.	Brevis,—brevity.
Strong,—strength.	Felix,—felicity.
Wide,—width.	Rotundus,—rotundity.

This *th* of the Teutonic, and *ity* of the classical group, may, indeed, have a still more distant relative in the familiar Shemitic termination *ith* or *oth*.

But to drop the subject of terminations, and to turn to the consideration of word-stems, it is possible that some of those just cited may have been borrowed into the Saxon from the Latin by the early Saxon ecclesiastics. In regard to most of these words, however, such a theory is impossible, as they are found in use in Saxon poems that date back long prior to the conversion of the Saxons to Christianity. The poem of Beowulf, from which I have taken a considerable part of them, is commonly supposed to have been composed before the Saxons left the Continent for England, and consequently several centuries before they had any historical connection with the Latins.

Here, then, is the curious and remarkable fact, that a very large, class of words is to be found in the Anglo-Saxon and the Latin, so nearly alike in meaning and in their consonantal elements, as to compel the belief of their identity; and yet these words existed in their respective languages long ages before the races which speak them had any known historical connexion. The number of words of this kind, I have reason to suppose, is much larger than has been generally recognized, certainly larger than is to be found in any work on the subject which has fallen under my observation.

The historical relations of the English to the Teutonic and classical groups of languages, bring us out of the region of speculative and original research, and place us in connexion with topics known and read of all men. What I have further to say, therefore, will be merely a grouping of some of the well-known facts of history, with

inferences of a practical kind in reference to the best mode of cultivating our noble tongue.

According to the theory already sketched, the first of the great waves of population that rolled westward from central Asia, was the Celtic race. At what particular time this great emigration took place, we know not. We only know that it was many centuries before the Christian era. The Celts, or Kelts, appear to have been originally nomadic in their character, and to have journeyed westerly, or perhaps to have been driven westerly by the Teutons or some succeeding race, through central Europe, until their farther progress was arrested by the Atlantic Ocean. We find remains of this race all along the Atlantic coast of Europe, though they were chiefly congregated in Spain, Gaul, and Britain, and the adjacent islands.

The Latin race, under the Romans, shortly before the Christian era, extended their dominion northward from Italy, until they had subdued nearly all the countries occupied by the Celtic race. In Spain and in France (or Gaul), this Roman dominion was so complete, that those countries became integral parts of the Roman empire. Not only Roman laws and customs were introduced, but a Roman population extended itself into those provinces, and intermingled largely with the original population, so that finally the Roman and Latin language was substituted for the original Celtic throughout the provinces of Gaul and Spain.

We have a modern instance very analogous to this, with which we are familiar. The state of Louisiana was originally settled by the French. The only inhabitants were of that race, and the French language was the only one spoken in the settlement. But since the acquisition of the territory by the United States, the Americans have spread themselves through the country, have mingled their race with that of the original inhabitants, and finally the English language has, to a great extent, displaced the French.

In the year 55, B. C., the Romans, under Julius Cæsar, passed from Gaul into Great Britain. From that time until 426, A. D., a period of nearly five centuries, the Romans continued to regard Great Britain as a part of their empire.

At length, in the fifth century of the Christian era, the Teutonic or Germanic race, then occupying eastern and central Europe, under various names, as Goths, Vandals, Franks, &c., began to be agitated by a great and steady impulse southward and westward. These fierce northern barbarians precipitated themselves with fearful violence upon the now corrupt, and imbecile Roman provinces. The Roman empire tottering to its fall under these repeated assaults, was obliged

to withdraw its forces from the distant provinces for the defense of the imperial city itself. The Roman legions were finally withdrawn from Great Britain in the year 426, A. D., just 481 years after the invasion of Cæsar, and the native Britons were left thenceforward to defend themselves, as they best might, from the barbarians that on all sides threatened them.

The Roman occupation of Great Britain differed materially from their occupation of Gaul and Spain. These latter countries were thoroughly subdued and made part of the great Roman commonwealth, almost as much so as was Italy itself. They were Romanized or Latinized almost as thoroughly as Louisiana is now Americanized. But in Britain the case was different. The Romans there held at best only a military occupation. They maintained one or more legions in the island. They constructed roads, they fortified camps, and had, of course, considerable commerce with the natives. But the Roman people themselves never settled in great numbers in the island.

The connexion between the Romans and the Britons was somewhat similar to that between the present English and the natives of India. There was a state of military subjugation, and, to some extent, of civil administration and government. But there was no general intermixing and fusion of races. There was no extension of the language of the conquerors over the region of the conquered. On the final withdrawal of the Roman legions, in the fifth century, the original Britons are found to have retained hardly any traces of the Roman or Latin language. Less than a dozen of Latin words altogether remain upon the island, as the result of these five centuries of military occupation, and these few words are so much corrupted as to be with difficulty recognized.

Among the Latin words left in Great Britain by the Romans may be mentioned the proper name Chester, both as occurring by itself, and as a part of many compounds, such as *West*-Chester, *Win*-Chester, *Chi*-Chester, *Col*-Chester, &c. "Chester" is a corruption of the Latin word "castra," which means a fortified camp. These fortified camps of the Romans, in the distant provinces, were often permanent establishments, remaining in the same place for a long series of years. Of course, the native inhabitants resorted to these camps for the purposes of traffic, bringing for sale provisions, clothing, and whatever was necessary for the support of the soldiery. Booths were erected, then huts, and finally more settled habitations, arranged in rows of streets, and so each camp ("castra," or "chester,") became the nucleus of a town, giving us Westchester, and Manchester, and Grantchester, and all the other Chesters.

The Latin words, however, that were left in Great Britain by the Romans, during their early occupation of the island, are very few in comparison with the whole number of Latin words that now exist in English. I know not how many Latin words we now have in English, certainly not less than 20,000, or 30,000. But this vast number was not introduced by the Roman conquest. Not more than a dozen altogether are found that came in as the result of that event, and those few are so much altered as scarcely to be recognized. The vast ingredient of Latin words now existing in English is to be attributed to causes of much later date, some of them indeed coming down to the present day. Of these I shall speak more fully hereafter.

The year 451, A. D., is generally assigned as the date of an event that has affected, more than all other causes, the destiny of Great Britain. This was the coming of the Saxons under the two brothers Hengist and Horsa.

The Saxons were a branch of the great Teutonic race. They lived along the southern shores of the Baltic, in the countries now known as Holland, Jutland, Hanover, Sleswick, Holstein, &c., extending from the Rhine to the Vistula. Their position along the coast of the North Sea and the Baltic, and the numerous bays, creeks, and rivers with which that coast is indented, determined in a great measure their occupation, and separated them perceptibly, both in character and destiny, from their Teutonic brethren of the forests of central Germany. They were the navigators of their age. They spent their lives almost entirely upon the waves. Bold, buccaneering, and piratical, they were the terror equally of the Roman and the Celt.

The various tribes of this race were known by different names. Those with which history is most familiar are the Jutes, the Angles, and the Saxons. That part of Britain which was settled by the Angles was called Angle-land, changed afterward into "Engle-land," and then into England. This name, applied primarily to a single province, was ultimately extended to the whole country. The compound term "Anglo-Saxons," taken from the two most notorious of the piratical tribes, is used to distinguish those of the race that settled in England from those that remained on the continent. "Anglo-Saxons" are *English* Saxons, while the term alone, without prefix, usually means continental Saxons.

The Saxons did not come into England all at one time, or in one body. Their first arrival was under Hengist and Horsa, A. D. 451. One part of the race having obtained a secure foothold in the island, other swarms followed from time to time, for several hundred years. In the year 827, nearly four centuries after the first settlement, seven

independent Saxon kingdoms had been established in the island, which were then united under one government, known as the Saxon Heptarchy.

The policy of the Saxons in Britain differed entirely from that of the Romans. The Romans had merely a military occupation of the island. They held it in subjection by their foreign legions, and when those legions were withdrawn, the native Britons remained on the same soil where Cæsar found them, improved and civilized indeed by contact with the Romans, but still unmixed as to race, and uncorrupted as to language. But the Saxons came with a far different purpose, and in a far different manner. The Saxons took, not military, but popular occupation of the island. They came, not as an army merely, but as a people. They came, not to conquer merely, but to settle. They made England their head-quarters, their home. Their policy, therefore, was one of extermination. The Romans held the Britons in subjection. The Saxons butchered them, or drove them out. The Roman soldiery and the Britons covered the same area of territory, mingling freely together. The Saxons wanted, not subjects, but soil. The conflict, therefore, between these two races was one of the bloodiest upon record. The result was the expulsion, almost the extermination, of the feebler race. When the Saxon Heptarchy was fully established, the great mass of the native Britons had been literally butchered. Of those that survived this fate some few had settled in Brittany, on the coast of France, but the great majority had taken refuge in the secluded and inaccessible mountain fastnesses of Wales, where they remain as a distinct race to this day. The Welsh of the present day are the lineal descendants of the ancient Britons.

The most striking evidence of the extent to which this exterminating policy of the Saxons was carried, is to be found in the language. Had the Saxons come into the island as the Romans did, and mingled with the natives, even though it had been as conquerors, the original British or Celtic language would have remained substantially unchanged, or at most, there would have been a mixture of the two languages—the British or Celtic, and the Saxon. So far is this, however, from the fact, that after the Saxon conquest was completed, there remained upon the soil scarcely a vestige of the original language of the island. According to Latham (p. 54) the following are the only common names retained in current use from the original Celtic of Great Britain; namely, basket, barrow, button, bran, clout, crock, crook, cock, gusset, kiln, dainty, darn, tenter, fleam, flaw, funnel, gyve, grid (in gridiron), gruel, welt, wicket, gown, wire, mesh, mattock, mop, rail, rasher, rug, solder, size, tackle.

I know of but one instance in history of an extermination so complete, and that is, of the Indian race who originally occupied this country, and whose fate presents a curious parallel to that of the ancient Britons. As there now linger among our hills and valleys a few Indian words which we have adopted and Anglicized, such as tomato, potato, tobacco, calumet, wigwam, tomahawk, hominy, mush, samp, mocasson, &c., so among the Saxons, after their bloody work was over, there remained a few of the words of the old Britons. As the remains of the Indian tribes are now gathered into a body in the west, where they retain and keep alive their native tongue, so the remnants of the miserable Britons were collected into the western part of England, in what is now the principality of Wales, where they retain with the utmost tenacity their ancient language and many of their ancient customs.

The original language of Britain—the old British or Celtic language—that which was spoken by the half-naked savages that Cæsar saw, still exists. It is a living, spoken language. But it is not our language. It is not the English language. It is not that with which we are mainly or materially concerned in our present inquiries. We, Englishmen and Americans, are lineal descendants from the Saxons, and our language, it can not be too often repeated, is the Saxon language. The English language, whose history we are now sketching, though it has received large admixtures from various sources, is in the main the same that was spoken by Hengist and Horsa, and by their countrymen along the southern shores of the Baltic, before their arrival in England in the fifth century.

During the ninth and tenth centuries, the Saxons in their turn were invaded by the Danes. The Danish invasion does not assume much importance in giving the history of the language, because the Danes, although for a time victorious, were finally expelled, leaving the Saxons in possession of the country. The Danes, moreover, were of a race very similar to the Saxons, and their language belonged to the same great family of languages. A considerable number of Danish words were retained in the island, and have been incorporated into the language. They are not, however, so numerous, nor do they differ so much from the Saxon words, as to make any special consideration of them necessary.

The first historical event which led to any serious corruption of the English language, was the Norman conquest. William, Duke of Normandy, generally known as William the Conqueror, invaded England, A.D., 1066, and by the decisive battle of Hastings, routed the Saxons, and gained the English throne. By this event the

Normans became, and continued to be, the governing race in England.

The policy of the Normans differed both from that of the Romans, and from that of the Saxons, and it was this difference of policy that caused such a difference in the effect upon the language. The Normans did not, like the Romans, merely send over an army to subjugate, but came over as a people to occupy. On the other hand, they did not, like the Saxons, exterminate the conquered, but sought to keep them on the soil as a subject and servile race. William divided the island among his followers, giving to each a portion of territory, and of the Saxon population which was upon it. In this manner, two races were diffused side by side over the surface of the island, and kept in constant juxtaposition. The effect of this continued contact between the two races, soon became apparent.

The Normans were superior to the conquered race in military skill, but were greatly inferior in numbers. They sought, therefore, to perpetuate their authority by depressing the social and political condition of the Saxons. They introduced Norman laws and customs. None but Normans were appointed to any important office, either in church or state. Above all, a strenuous and persevering attempt was made to spread the Norman language throughout the island. No other language was spoken at court, or in camp, in parliament, in the baronial hall, or in the lady's boudoir. In this language the laws were written, and judicial proceedings were conducted. No civil contract was binding, no man could sue or be sued, no right could be enforced, and no favor won, except in the language of the governing race. The first step to every Saxon serf that wished to rise from his state of inferiority and servitude, was to forget his native language, and train his tongue to the accents of his foreign masters.

The laws of nature are stronger than the laws of man. The Normans attempted an impossibility. It is impossible for two races, especially if not separated by color, to maintain permanently a separate existence, when kept in constant contact and juxtaposition, as were the Normans and the Saxons. A mingling of race was the inevitable result of this state of affairs. The Saxons gradually intermarried with the Normans, and rose to an equality of legal rights and social position. With the elevation of the race, the Saxon language resumed its rightful position. It had always been the language of the masses, while the Norman had been spoken only by the governing few. When two races become thus blended into one people, they cannot long continue to speak different languages. In this case, the Saxon, as being the language of the many, displaced the Norman,

which was the language of the few, notwithstanding all the weight of authority and fashion that had been exerted in favor of the latter.

It would be a mistake, however, to suppose that no changes in the language occurred during this fiery ordeal. As there was a mingling of race, so there was to some extent a mingling of language. If we take a survey of the authors that wrote one or two centuries after the conquest, we find, not the pure Saxon of Alfred and Caedmon, nor yet the Norman parlance of William and his barons, but a mixed language, like the race, predominantly indeed Saxon, but with a large foreign ingredient. This mixed language is our modern English. Its main element is the Saxon. But it has another element, amounting to more than one third of the whole, the introduction of which is to be attributed to the Norman conquest.

But who were the Normans, and what was their language? The word "Norman," is a corruption of Northman. The "Northmen" were the inhabitants of the ancient Scandinavia, that is of Norway, Sweden, and Denmark. They were, in the ninth and tenth centuries, precisely what the Saxons had been in the fifth century. The Saxons, after their establishment in Great Britain, had been converted to Christianity, had acquired the arts of peace, and become comparatively civilized. The Northmen were still unlettered pagans, whose home was in their ships, and whose whole life was warfare. For the greater part of two centuries, they ravaged all the more civilized countries of Europe, bordering upon the coast, until their very name became a terror. Rollo, a leader of one of those adventurous bands, penetrated into the very heart of France, and finally obliged the king to cede to him and his followers an entire province, amounting to no inconsiderable part of the kingdom. This province, thus ceded to the victorious Northmen, or Normans, was thenceforward called Normandy. The cession took place, A.D., 912.

Rollo and his followers were comparatively few in numbers. They gradually intermarried with their subjects in the province which had been assigned them, and adopted their manners, religion, and language. In less than a century after the advent of Rollo in France, his descendants in Normandy were, as to language, scarcely distinguishable from other Frenchmen. But the French language is that introduced into the province of Gaul by the Romans. It is in short a corrupt form of the Latin language. And the Norman-French is the same as other French, only with some northern or Scandinavian words, which the descendants of Rollo doubtless retained, after their settlement in Normandy.

The Norman-French, therefore, which William the Conqueror tried to introduce into England, was in the main a Latin language. He did not succeed in displacing our native Saxon. But he did succeed in introducing into it a large number of Norman-French words, and these Norman-French words, introduced into English at the Conquest, are generally words of Latin origin. These Latin words, thus introduced through the Norman-French, constitute the first important item in the Latin element of the language.

The importance of the Norman conquest, in its influence upon the language, is not be estimated by the actual number of words then introduced. In point of fact, a much larger number of Latin words have been brought into the language since that time, and by other causes. The chief effect of the conquest in this respect was its having created the tendency to adopt foreign words. There is naturally in all nations a strong aversion to the adoption of foreign terms. The natural and spontaneous disposition, when a new word is wanted, is to make it out of roots or stems already existing in the language, and by modes of combination with which the popular ear is familiar. The terrible shock of the Conquest, and the wholesale use of foreign words to which the people then became accustomed, overcame this natural dislike, and opened a wide door for a continued influx of Latin words from a great variety of sources.

The extent of this influx may be estimated, if we call to mind that England, both from its position and from its national policy, has always maintained the closest commercial relations with the nations of southern Europe, and that these nations, the French, Spanish, Portuguese and Italian, all speak languages that have descended directly from the Latin, and that have consequently the closest affinity and similarity with each other. The Norman conquest having brought a large number of Latin words into the language, and having opened wide the door for the introduction of more, by overcoming the national prejudice on the subject, and by making such foreign importations fashionable and popular, there has been ever since an uninterrupted stream of Latin words setting in upon us, like a tide that knows no ebb. Whenever, in the progress of commerce or of the arts, it became necessary to have new words for the expression of new wants, or new ideas, instead of making these new words by a process of home manufacture, we have resorted to the easy credit system of borrowing them from our neighbors. Almost every musical term in the language has been taken from the Italian, many of our terms of etiquette and punctilio from the Spanish, and the entire nomenclature of cookery, dress, and fashion

from the French. Italian singers and fiddlers, and Parisian cooks and milliners have levied a tax upon our tongues no less than upon upon our purses. These foreign words, when first introduced, usually appear in a foreign dress. They are printed in italics, or with quotation marks, or in some way to indicate that they are foreigners, and not entitled to the full rights of citizenship. But in a few years, the popular ear gets accustomed to the lingo, the popular lip learns to sound it trippingly, it becomes a part of staple English!

But there is another source, from which Latin words have been brought into the language, even more prolific than that from mixture of race and national intercourse. I refer to learning and education. From an early period in English history, even before the time of the Conquest, learning was confined almost entirely to ecclesiastics. They were all necessarily instructed in the Latin language, because in that language all their church services had to be conducted. Besides this, the Latin language then was, and indeed until comparatively modern times it continued to be, the general language of scientific and literary men throughout Europe. Every treatise intended for general dissemination was written in Latin as a matter of course. It was the only medium by which an author could make himself known to those for whom alone books were then intended; viz. the learned few. In addition to this, it has been for more than a thousand years, and it still is, the settled practice, that the study of the Latin shall form an integral and leading part in every course of education. All educated men, of whatever profession, have been as a matter of course Latin scholars. The language of Cicero and Virgil has been as familiar to Englishmen of education, as that of Chaucer and Spenser. Indeed, as to a critical knowledge, either of authors, or of language, Englishmen have been far more proficient in the Latin, than in their native English. The mother tongue has been left to take its chance in the nursery and the playground, while Latin has been interwoven with every element of their intellectual cultivation.

The effect of such a system must be obvious. The wall of partition between native words and foreign having been broken down by the Norman conquest, scholars have completed what warriors, traders, and artists began. Hence the strange anomaly, that with us, learned men have been the chief corruptors of the language. The Germans, and other Teutonic nations, have been, perhaps, as much addicted to the cultivation of classical scholarship, as we have. But with them the national instinct has never been readily blunted, and has resisted with a great measure of success the Latinizing tendency which has

so marked all classical studies with us. Our scholars have found, not only no resistance, but every facility which the established habits of the people could afford, for the introduction of Latin words. Out of this abundance of their hearts, therefore, they have freely spoken. Steeped from boyhood in the diction of the most polished nations of antiquity, they have but followed a natural impulse, when they have used "dictionary" for "word-book," "science" for "knowledge," "fraternal" for "brotherly," "maternal" for "motherly," "paternal" for "fatherly," "felicity" for "happiness," and so on, to an extent which may be already counted by tens of thousands, and which is constantly increasing.

If now, from a review of the whole subject, the question be asked, what are the main elements of the English language, the answer will be obvious. There are, indeed, as we have seen, a few old Celtic words, which have come down to us directly from the ancient Britons. Among the thousands of words, also, that have come to us from France, Spain, and perhaps Italy, there are doubtless some few of Celtic origin, because the original population of all those countries was Celtic, before they were overrun by the Romans. We have also some few Scandinavian words introduced by the Danes during their invasions of England in the ninth and tenth centuries. There are, too, no doubt, not a few Scandinavian words brought by the "Northmen" into France, and thence by their descendants, the Normans, into England after the conquest. We have, also, as every nation has, occasional words derived from every country, no matter how remote, with which we have had commercial intercourse, or with whose literature our soldiers have been conversant; e. g.

TARIFF—Tarifa, a town near the Straits of Gibraltar, where duties on goods were formerly collected.

TAMARIND—Heb. Tamar + *ind*-us.

DAMASK, DAMASCENE, } Damascus.

SPANIEL.—Hispaniola, the place whence this species of dog was derived.

RATAN.—A Malay word.

But all these together are few and inconsiderable, in comparison with the whole number of our words, and they do not affect its organic character. The overwhelming majority of our words are still of two classes. They are either Saxon or Latin. These are the two main elements which constitute the language.

No mention has been made thus far of *Greek* words, of which we have a large number in the language. The omission has been intentional, and for the purpose of simplifying the historical survey of the subject. The Greek language is so nearly allied to the Latin, that in a discussion like this, they may be considered as one. It is only

necessary to remark, that very few Greek words have been introduced by mixture of race or by commercial intercourse. The Greek words which we have, have been introduced almost entirely by selections and books. Nearly all of them are scientific terms. Indeed, nine-tenths of all the scientific terms that we have, are Greek.

Of the relative numbers of these two classes of words, (Saxon and Latin) it is impossible to speak with certainty. If we exclude all compound and obsolete words, and all words introduced by the arts and sciences during the last hundred years, the ratio of Anglo-Saxon words to the whole body of the language, would probably be about five-eighths. If we examine, however, the page of any ordinary English book, the Saxon words will be found to bear even a larger preponderance than this. The reason is that all the small connecting words, the articles, pronouns, prepositions, conjunctions, and most of the adverbs, are Saxon. These small words occur at least ten times as often as any other class of words in the language. e. g. "wickedness," which is Saxon perhaps may not occur more frequently than "malice" which is Latin. But "the" will be found a hundred times where either of them will be found once. Again, some writers are noted for their partiality to the Latin vocables, others for their partiality to the Saxon. But, taking the average of different writers, and excluding works of science in which sometimes the words are almost entirely Latin and Greek, I suppose that the Saxon and the Latin words on any page of ordinary English will be found as five, perhaps, as six, to one.

The Latin words that have found their way into the English, may be again divided into two well-defined classes, viz., those that have come to us by national intercourse and admixture, and those that have come through learned men and education. The former have come from languages that are not pure Latin, but are the modern representatives and descendants of that tongue, viz. the French, Spanish, Portuguese, and Italian. The others have come from the fountain head, the Latin itself. Words of the former class are all more or less corrupted, either in those modern languages in which the English found them, or in the transition from those languages into the English. Words of the latter class, taken from the Latin directly, are changed very little, or not at all.

The difference between these two classes can be best illustrated by a few examples. It exists mainly in the stem, or root of the word. Both classes are obliged to conform to the English idiom as to the termination. But in the stem, while those coming from the Latin directly are with little or no change, those from the other languages,

particularly those from the French, are almost invariably changed in the spelling.

Latin Stems.	Words coming from the Latin directly.	Words coming from the French, or some other modern descendant of the Latin.
Curs-us	curs-ive.....	course.
Cur(r)o	cur(r)ent.....	cour-ier.
Reg-is	reg-al	roy-al.
Fruct-us	fruct-ify	fruit-.
Fragil-is.....	fragil-e	frail-.
Pung-ens.....	pung-ent	poignant.
Punct-um	punct-ual	point-.
Recept-um.....	recept-acle	receipt-.
Decept|um	decept|ion	deceit.
Diurn|us.....	diurn|al.....	journ|al.

It is the common opinion, that the language has deteriorated in consequence of this multitude of foreign admixtures. Some purists in style have gone so far as to recommend and attempt an entire disuse of words of Latin origin, to put them upon the ban of public odium, and to stigmatize them as intruders and foreigners. It cannot be doubted indeed that many writers have carried to a ridiculous extent their partiality for the Latin vocables. No writer, perhaps, has made himself more notorious in this respect than Dr. Johnson. No book in the language on the contrary is more free from this Latinism, or is in purer English in all respects, than the English translation of the Bible. You will find sometimes, in whole pages, scarcely one word in ten that is not pure Saxon. In the Lord's Prayer, for instance, the only Latin words are *debts*, *debtors*, *deliver*, *temptation*, and *glory*. Among the writers who come nearest to the translators of the English Bible, in the purity of their English, are Shakespeare and Addison. If in any of these writers, we were to substitute for the Saxon words the corresponding Latin synonyms, we would instantly perceive a falling off in expressiveness. "Our Father, who art in Heaven," for instance, translated into Johnsonese, would be some such vapid trash as this,—"Paternal Being, who existest in the celestial regions!"

That part of the domain of English letters in which words of Latin origin most abound, is in the field of science. With the exception of a few Arabic terms, almost our entire scientific nomenclature is derived from the Latin and the Greek, particularly from the latter. I suppose that at least nine tenths of our scientific terms are Greek.

Geology, botany, mineralogy, grammar, logic, mathematics, physics, and metaphysics, are all in a state of utter dependence upon languages with which none but the learned are familiar. This has been and it is undoubtedly a hindrance to the communication of knowledge. To any one acquainted with the Greek and Latin, the terms used in the different sciences almost of themselves describe the objects to which they are applied, without further study. If now, these terms, instead of being taken from a dead language, were drawn from the resources of the mother tongue, the very structure of the word would show its meaning even to the unlettered, and with the meaning of the word would be conveyed a knowledge of the thing.

When, for instance, the anatomist speaks of the "systole" and "diastole" of the heart, he talks Greek. He must consequently explain himself. He must give in different words a description of the thing meant, and after you have learned from these other sources the nature of the subject, you infer vaguely what must be the meaning of the words. Now, suppose the anatomist had been called to explain the same point to a native Greek. The words themselves convey the idea which is meant, and nothing more is necessary to convey this idea, even to an unlettered man, than a mere enunciation of the terms. To a native Greek, systole and diastole, apogee and perigee, hydraulics, hydryonamics, clepsydra, chreosote, isomeric, isomorphic, metamorphic, and all the other thousands upon thousands of scientific terms, which so puzzle the mere English student, are just as intelligible and expressive in themselves, as to the native Englishmen are our homespun compounds, ink-stand, pen-handle, note-book, sunrise, woodland, hill-top, cornfield, snow-flake, pitchfork, daylight, forenoon, afternoon, and so on to any extent. I cannot doubt, therefore, if the terms of science had been, from the first, and throughout, carefully elaborated out our own native materials, the difficulties in the communication of science would have been much lessened.

The actual number of foreign words in the language, great as this is, is not the worst feature of the case. A still greater evil is the national tendency to adopt others as fast as they are wanted, without reluctance and apparently without limit, instead of producing them by a process of home-manufacture. In some languages, there appears to be a perfect reliance upon their own resources for the expression of new ideas. Whenever, in the progress of the arts, or in the wide ranges of human thought, it becomes necessary to employ some new word for the expression of some new shade of meaning, it is always

done, in a language of the kind now under consideration, by some new combination or fresh moulding of the materials already existing. Such a process begets a habit, and with the habit a facility, in the formation of compound and derivative words, that in the end render a language in the highest degree flexible and expressive. Such is the truly infinite power of combination in a language so formed, that it is impossible to conceive an idea which the language does not furnish within itself the means of completely expressing. But, how different is this from the condition of the English. Every new fashion from the French milliners, every new dish from the French cooks, every new dancing woman from the French stage, every new singer or fiddler from the Italian opera, every discovery in science, every invention in art, even too often the arts and wants and inventions that spring up indigenously among ourselves, have to be made known to the public under some foreign term. Such is the fashion; and fashion in language, as in most other things, is supreme. The writer of a treatise for every-day use, who, instead of calling it a "Manual," should call it a "Hand-book," which is honest English, would be regarded as an innovator and a pedant, and his book would be very quietly consigned to the "tomb of the Capulets." Even our great Lexicographer, Noah Webster, with all his learning and all his temerity, had not the courage to call his "Dictionary" a "Word-book."

How different have been the fortunes of the English from those of the German. These two languages, in the commencement of the race, started even. They were both of the same common stock. Their parents, the old Saxon and the old German, have a common ancestor in the venerable Gothic. Cradled in the impenetrable forests of the elder Europe, they were in the fifth century in the same incipient formative condition. The German, hemmed in on all sides, but not invaded, was led by circumstances to draw upon its own resources for the invention of new terms to express the new ideas which became evolved in the onward progress of civilization. Hence has resulted a language capable of expressing, by combinations of its own native words, every shade of meaning required even by the teeming brains of that nation of students—a language uniting infinite diversity of forms with entire simplicity of materials. How different the English! —a conglomerate of materials from a dozen different sources; affluent, indeed, almost beyond comparison, in its multiplicity of words, but wanting in that noble simplicity and expressiveness which might have been the result of a different course of political events.

But let us not be among the croakers. Bad as the case is, it is not entirely hopeless. The introduction of the study of the Anglo-Saxon,

as a part of a course of liberal education, will help to check the Latinizing tendency of scholars and writers. There are, moreover, in various quarters, symptoms of a growing partiality for words of native stock. Besides this, the very evil complained of is not without some compensating advantages. One advantage of this facility with which we borrow foreign words, is that we have thereby become, beyond all nations, rich in synonyms. For the same idea, in almost numberless instances, we have two, and sometimes even three terms, exactly equivalent and equally legitimate. This is a decided advantage, saving oftentimes tiresome and inelegant repetitions. The writer who has tired his readers with the term "native language," may take refuge, as in this article I have had frequent occasion to do, in the "mother tongue." The idea is kept up, but the tautology is spared. Moreover, it frequently happens in these cases, that of two words of different origin, used to express the same general idea, the one has acquired by usage a slight shade of meaning different from the other, so delicate and evanescent as scarcely to be defined, and yet perceptible to a cultivated taste, and beautiful in proportion to its delicacy. How logically the same, and yet how different to the loving heart, are the words "maternal" and "motherly." It is his skill in availing himself of this peculiarity of the language, that among other things enables our own Washington Irving to express with such marvellous exactness the endlessly-varying shades of human thought and feeling—that enables him to pass from the grave to the gay, from the didactic to the playful, from the humorous to the sublime, with an ease that seems only equalled by the movements of the mind itself.

Far be it from us then to join the ranks of those who would dismiss with a rude rebuff these Latin-English intruders. They are now here. They form a large and valuable element of our language. While we protest against and resist the introduction of more, and while we make the native element of the language a subject of cultivation by studying carefully the original Anglo-Saxon, let us give to the Latin element such a portion of study as will enable us to understand both its meaning and the laws of its formation.

The fact that the words of Latin origin constitute one-third or more of the words in the language, is often used to prove the necessity of making this element of the language a distinct subject of study. The best preparation for such a study is a knowledge of the Latin itself. In default of that, the next best preparation is a knowledge of some of the languages that have sprung from it, *i. e.*, of the French, Spanish, or Italian. Fortunately, in this respect, nearly all

educated persons have one or the other kind of preparation. Some have both. But there is something wanting besides a general knowledge of Latin. There should be specific study of that portion of the Latin which has crept into our language. These words are no longer pure Latin. In some instances the stem has been corrupted, particularly in those from the French. In all instances the Latin terminations for numbers, cases, genders, persons, and tenses, &c., have been exchanged for the corresponding Saxon terminations. Oftentimes a word has changed its meaning, as well as its form, in the transition. A proper knowledge of these peculiarities requires some distinct and special study, though it need not be very great in amount.

If the Latin element of the language calls for distinct study, because it constitutes about one-third of the language, how much stronger is the reason for studying that which constitutes the remaining two thirds? If the one third is already tolerably well provided for, in the fact that nearly all educated persons are acquainted with either Latin or French, how inadequate has been the provision for the two thirds, when not one educated person out of a thousand is acquainted with the original Anglo-Saxon? If the foreign element deserves attention at our hands, how much more that which is native? If the study of the Latin and French has led educated persons to an offensive and injurious partiality for the use of words of Latin origin, when they might have had home-spun English equally good, the tendency is to be corrected, not by discarding classical studies certainly, but by engrafting upon our course of education the study of the Anglo-Saxon.

The importance of studying the Anglo-Saxon, or native element of our language, will be further apparent from a few considerations growing out of its peculiar character. This point was discussed with great force and elegance by the Edinburgh Review for 1839. I give the substance of the reviewer's argument, with some alterations and additions, in the following paragraphs.

In the first place, all the grammatical inflections of the language are Anglo-Saxon. These are chiefly as follows; the possessive case, *'s;* the plurals of nouns, *s, es, en,* &c.; the comparative and superlatives of adjectives, *er,* and *est,* and the kindred termination, *ish;* the most common adverbial termination, *ly;* the cases and numbers of the pronouns; the second and third persons of the verb, *st, s, th,* &c.; the past tense and perfect participle, whether formed by adding *ed, d,* or *t,* as in affirm*ed*, love*d*, wep*t*, or by a change of the stem, as in s*i*ng, s*a*ng, s*u*ng. These inflections and inflectional changes form a vital and most expressive part of a language. No entire words are

used anything like so much as these modifying parts of words. Though not numerous in themselves, hardly amounting to fifty altogether, they are in most constant requisition. No noun, (with rare exceptions) is without its plural, no adjective without its degrees of comparison and its adverb, no verb without its tenses, persons, and numbers. The terminations necessary to express these changes of thought will occur as often as there are nouns, adjectives, and verbs in the language. If to the word "walk" we add the termination *ed*, we give to the meaning an entirely new and additional idea, namely, that of past time. The original word expresses a certain action. The word with the suffix expresses that same action, and also the idea of its being done in past time. The suffix has a power and meaning of its own just as much as the main word has. Now, probably, nine-tenths of the words in the language are dependent upon these grammatical inflections to express the varying shades of thought or action to which each is subject, and these grammatical inflections are all pure Anglo-Saxon. This is true equally of the native words and of those derived from the Latin. To give to the verb "occur" the idea of past time, we use not its own Latin termination *ebat*, but the Saxon *ed*. The plural of "liquid" is not liquid*i* but liquid*s*. The superlative of "pure" is not pur*issimus* but pur*est*. And so of the rest. Perhaps it would be no exaggeration to say that one-third of the ideas contained in any given page are expressed by these grammatical inflections. The fact surely is a strong argument for the study of the Anglo-Saxon, in which these inflections originate.

But there is in every language a class of words that perform an office very similar to that of the inflections. They serve to modify and limit the meaning of other words, and in modern languages they are to a great extent a substitute for the fuller inflections of the ancient languages. They may therefore be called grammatical words. Among them may be reckoned the following; the articles *a* and *the*; *more* and *most* used to express degrees of comparison; all the pronouns, personal, relative, and adjective, such as *I, thou, he, she, it, we, you, they, who, which, what, this, that, each, every, either, neither, any, one, none, all, such, some, both*; the most common adverbs of time and place, derived from the pronouns, such as *here, there, where, when, then, how, whither, hither, thither, whence, hence, thence*, the numeral adjectives; the auxiliaries of verbs, *be, have, shall, will, may, can, must*, and all the *prepositions* and *conjunctions*. Now, these grammatical words occur in discourse almost as frequently as the inflections, and they are without exception Anglo-Saxon.

But among the ordinary words of the language, it has so happened

that those most capable of rhetorical effect, and consequently most important to the orator and the poet, are derived from the Anglo-Saxon. We may take for example the names of the most striking objects and agencies in nature, as the heavenly bodies, *sun*, *moon*, *stars*; three out of the four elements, *fire*, *earth*, *water*; three out of the four seasons, *spring*, *summer*, *winter*; most of the natural divisions of time, *day*, *night*, *morning*, *evening*, *twilight*, *noon*, *midday*, *sunset*, *sunrise*; the most striking operations of nature, *thunder*, *lightning*, *hail*, *snow*, *rain*, *cold*, *frost*, *light*, *heat*; the most beautiful parts of external scenery, *hill*, *dale*, *dell*, *sea*, *land*, *wood*, *tree*. These words call up vivid ideas to the mind, and are among the most expressive that the language contains.

There is a class of words in every language that have a very strong and peculiar effect upon the mind, because of their associations. They are connected with the recollections of childhood, and bring to mind the duties and enjoyments of love, friendship, and hospitality. This important class of words, is, in our language, derived almost entirely from the native element. From this source we derive the terms *father*, *mother*, *husband*, *wife*, *brother*, *sister*, *son*, *daughter*, *child*, *home*, *kindred*, *friend*, *hearth*, *roof*, *fireside*.

It is a common and sound maxim in rhetoric, that the more abstract a term, the less vivid it is; and the more special, the more vivid. Abstract and general terms for the most part arise in the prosecution of scientific and philosophical inquiries. Studies of this kind originated among the English at a time when scholars used the Latin almost exclusively. Hence Latin words prevail with us in the departments of logic, speculative philosophy, and science, more than in any other field of human experience. Hence, too, nearly all our abstract terms are Latin, while our more vivid special terms are Saxon. Thus *move* and *motion* are Latin; but the words expressing the various specialities of posture and of bodily action are Saxon; as *to sit*, *to stand*, *to lie*, *to run*, *to walk*, *to leap*, *to stagger*, *to slip*, *to slide*, *to strive*, *to glide*, *to yawn*, *to gape*, *to wink*, *to thrust*, *to fly*, *to swim*, *to creep*, *to crawl*, *to spring*, *to spurn*, &c. We receive from the Latin the general terms *emotion* and *passion*; but the Saxon gives us the names of the individual mental affections included in these terms, such as *love*, *hope*, *fear*, *sorrow*, *shame*, as well as the external bodily signs of these affections, such as *tear*, *smile*, *blush*, *frown*, *to weep*, *to sigh*, *to groan*. *Sound* is Latin, but *to buzz*, *to hum*, *to clash*, *to rattle* are Anglo-Saxon. *Color* is Latin; but *white*, *black*, *green*, *red*, *yellow*, *blue*, *brown*, are Anglo-Saxon. *Crime* is Latin; but *murder*, *theft*, *robbery*, *to lie*, *to steal*, are Anglo-Saxon.

Member, as applied to the body, is Latin; but *ear*, *eye*, *hand*, *foot*, *lip*, *mouth*, *teeth*, *hair*, *finger*, *nostril*, are Anglo-Saxon. *Animal* is Latin; but *man*, *cow*, *sheep*, *calf*, *cat*, *dog*, *horse*, are Anglo-Saxon. *Number* is Latin; but *one*, *two*, *three*, *four*, *five*, and so on, till we come to "million," are all Anglo-Saxon.

I repeat, therefore,—and this is the conclusion of the whole matter,—that whether we consider the character of the Saxon element, as containing the most energetic and descriptive words that we possess; whether we consider the important fact that the grammar of the language, including the grammatical words, and those most vital parts, the inflectional changes, is wholly Anglo-Saxon; or, whether we consider merely the relative proportion of the native element, containing as it does nearly two-thirds of our whole stock of words—there are, surely, in every view of the case, cogent reasons for giving to the study of the Anglo-Saxon that distinct and prominent position in our course of liberal education, which has never yet been assigned to it.

II. b. DISCUSSION UPON PROF. HART'S LECTURE.

Bishop Potter.—I wish to make a suggestion for the consideration of Prof. Hart, in preparing this paper for publication. He has designated classical words as "intruders." It is true he does not object to retaining a portion of them, but still he characterizes them as intruders. I would suggest to him whether this is, on the whole, an appropriate view of the subject; whether the capacity of the English language to appropriate and naturalize foreign words, is not a most praiseworthy feature of our language; whether it is not that feature of the language which promises to fit it, and to fit the nations which speak it, preëminently to become the missionaries of the globe; whether, if the language had obstinately refused, as the German has, to appropriate to itself words from other languages, it would have been as well fitted, either for its destiny in the future, or for its destiny in the past. I think that when we go to other nations, either with the gospel or with civilized institutions, we go with a strong argument in proportion as we go with words which are "native there and to the manor born." And one thing which perhaps more than all this binds the English people inseparably to the past, is the fact that we have so large a share of Latin and Greek words. The very fact that the nomenclature of modern science consists of words of Latin and Greek origin, tends to alleviate the dan-

ger that the great enthusiasm with which the physical sciences have been studied of late may lead them to supersede entirely the old learning as an instrument of culture. The fact that words coming from those languages are the words naturally adopted by scientific men, proves that they have not so far ignored the old learning, and renders it more and more necessary that they should not do it. It seems as if this might be the means of reconciliation between the learning of past ages and modern science, and secure this one great desideratum, that while we press forward to the future, we may not ignore the past; and whatever of civilization or knowledge the past has to furnish us, we should thankfully and gladly accept it. It seems to me, Sir, that the greatest work which language alone has ever accomplished in this world, was the marriage of the Saxon and Gothic elements of the human race; and I ask whether that marriage could ever have been consummated without producing the very language we now speak. If, in the publication of that paper, therefore, Prof. Hart would reconsider the somewhat stern terms in which he has denounced Latin intruders, I should be glad.

Prof. Dimitry, of La., said, that he professed not to be altogether unfamiliar with the parallelism of the languages of Europe. He had not allowed the better days of his life to pass without an inquiry into the anatomy of the human mind, as it reveals itself in the articulations of words. He had also a respect for the Anglo-Saxon language; a term which had first made its appearance upon the lips of John Randolph, who awoke one morning and made the great discovery that there was a language, not the English which he himself spoke, but the Anglo-Saxon, made up of the remnants of the eminent languages spoken in some of the counties of England. He was not averse to the introduction of the Anglo-Saxon language as a study in our high schools; especially as like other languages of inferior grade, it covers a very small ground, ten respectable octavo pages being sufficient to contain the whole grammar of the language. But he had risen more particularly to protest against this attempt to destroy what the labor of centuries had erected; to protest against this desecration of the development of intellect. He had observed the very language of Prof. Hart in his admirable essay, and it was not the Anglo-Saxon language. Even upon the very page of his reasoning where he had inveighed against these intrusions from the Latin tongue, in the very language in which he had arraigned the throwing aside of the Anglo-Saxon tongue, Prof. Hart had used forty-seven words of those very intruders. The Anglo-Saxon was not the language in which had been written the inspirations of a Milton, the glowing pages of a Burke. He appealed to members present not to ostracize the glorious form which intellect had now assumed for its manifestation, not to overturn the beautiful structure which might now be called the universal English language.

Dr. Proudfit had been very much struck with the large view of the subject taken in the few remarks offered by Bishop Potter, and felt

strongly impressed with the belief that it was not only the largest but the only practical view. He had listened with very great pleasure to the discussion of Prof. Hart; and yet during the reading of the essay, it had often struck him how deeply Prof. Hart would have cut into his own performance, if he had undertaken to practise his own maxims. The single observation which introduced the train of remarks tending to the exclusion of these foreign elements from our language, was, as nearly as he could recollect, this:—"The *introduction* of the *study* of Anglo-Saxon, as an *important part* of *liberal education*," *&c.* Almost every important word there is one of these very intruders, a word from the Latin, and perhaps ultimately of Greek origin. He felt confident that when Prof. Hart should prepare his essay for publication, he would modify the language in accordance with the suggestion of Bishop Potter. Although politically he might be in favor of limiting the privileges conferred by our naturalization laws, he would not like to turn out not only all who had ever migrated to our country, but all descendants of immigrants. Such a course might turn out some of our most valuable citizens. So he could not go the length of linguistic Know-Nothingism, and he did not believe Prof. Hart would have the *heart* to do it. (Laughter.) He believes that the introduction of these foreign terms had vastly enriched and strengthened our language. It would now be impossible to spare them either from science or from ordinary life. True the gates were opened sometimes rather too wide, as perhaps in the case of the stately, magnificent, elaborate, and too harmonious periods of Robert Hall. He believed that too many foreign elements had been introduced; for the variety, grace, freshness, and congeniality of our language would be greatly promoted by bringing into decided predominance the motherly elements of the original stock. Still he believed that it was utterly impossible to adopt, with regard to foreign words, the principles of the Athenians, who refused naturalization to all foreigners, who always regarded them as μετοικοι, strangers. No man had dwelt with greater severity upon the introduction of the foreign element into a language than Cicero; and yet that very writer had fallen into the same inconsistency with Prof. Hart; for he had not written three lines after that observation before introducing a Greek word, and was constantly introducing not only Greek words, but phrases, *citations*. He uses the Greek language wherever he finds it to serve his purpose better than the Latin; and Dr. P. supposed that every man would use words from any language, which would best convey his thoughts. For this we had the authority of Horace, who asks, if we can enrich our speech with words from foreign tongues, who shall forbid us; we add so much to our original language. This seemed to be the just medium between the two extremes; and while he was delighted with the elaborate production of Prof. Hart, he still hoped that he would adopt Bishop Potter's suggestion, when he came to prepare his remarks for publication.

Prof. Hart.—I agree so cordially with the gentlemen who have spoken. that I think I could not have made myself understood in my

lecture. I say in my lecture, "Let us not be among the croakers," &c.; "It is a common opinion that the language has deteriorated," &c. "Some purists of style have maintained," &c. I only put it as the opinion of others; although I confess I did give these words some hard hits. "Far be it from us to join the ranks of those who would dismiss with ready rebuff these Latin intruders; they are here; we must use them." I did call them "intruders" there, Sir, because they have been so styled by others. What I meant to insist upon was that educated men should give a tone to our language by cultivating the original element, so that Latin may not be the only element that is in the minds of educated men. In that way I wished to press, in a measure, this proclivity to use foreign words where we have Anglo-Saxon words to express the same ideas. In many cases we have no choice. It would be difficult to write a single sentence without using several Latin or Greek words. I wished to get up a sort of counter-irritation; so that in our instruction, the native element might be more attended to; and having our ideas thus associated to a greater extent than at present with words of Anglo-Saxon origin, we should get into the habit of using them more. I merely wish to interpose some barrier against this flood-tide of introducing foreign words.

Mr. Hamill said, that every one aware of Prof. Hart's fondness for the Latin tongue, must be satisfied that he could never have intended to characterize all words from the Latin as intruders, to be banished from our language. It was a pleasant thought to him, that our language, like our country, is a grand asylum. Providence seemed to have made it the mission of our language to be a receptacle from many languages, as well as the mission of our country, to receive and welcome the inhabitants of many nations. They came here and were Americanized. The words had grown into and become part of the language which seems destined to oversweep this continent, and to extend wherever our missionaries or our merchants or our sailors go, enriched not only by the Latin and Greek, but by many languages.

Prof. Bache.—I listened with great care and attention to the reading of Prof. Hart,s paper; and while I thought he dealt some hard thrusts, yet, knowing his proclivities, perhaps, I did not take his paper in the sense in which it has struck our classical friends. It appeared to me that Prof. Hart had before him two children, both of which he loved, one more attractive, the other more homely. He brought before us the more homely child, and in eloquent language, drawn not only from its lips but from those of its more favored sister, he gave us his views of the neglected offspring. Now we know that in bringing forward his views, every man must be allowed to go a little beyond the mark, in order that when the pendulum swings again, it may keep its motion. If the Prof. did go beyond the mark, I think we may forgive him, and I doubt not that he may manage in accordance with the suggestions of Bishop Potter, Prof. Dimitry, and Dr. Proudfit, to diminish somewhat the force of the blows dealt to this charming sister.

Bishop Potter.—I cannot but admire the ingenuity of Prof. Bache in his illustration; but I think it is going rather too far to suppose that any mother would be so anxious to excuse the ugliness of one of her offspring as to attempt to abuse another. I think Prof. Hart spoke in tones of commendation of the fact that the Germans have always perseveringly resisted the introduction of these foreigners, and when they reached new ideas, as the Germans are very apt to do, have invariably insisted upon forming a new word from their own language. And we know, Sir, what extraordinary words they have invented, and what unmanageable ones for any tongue except their own. In my own opinion, not only upon the ground of convenience, but in a cosmopolitan view, our own practice is the better one, because it introduces words which belong not merely to the English nation, but which, to some extent, are at home the world over. If we have a Latin term expressing precisely the meaning we desire, it is the wiser policy, wiser for us, wiser for all mankind, and wiser because it bridges over more and more the chasm between us and the past.

Mr. Barnard made some inquiry as to the period in the school or college course in which this study should be introduced, the mode of instruction, &c.

Prof. Hart replied. Teaching the Anglo-Saxon to boys already considerably advanced in the knowledge of their own language, and with a view to cultivate and improve that knowledge, one lesson a-day for two terms, with vigorous attention, he supposed to be sufficient. The words would be familiar, after the etymological changes had been thoroughly explained; and the syntax is identical with our own. He proceeded to state what books had been published to facilitate the study; and remarked that his desire was to have the Anglo-Saxon taught together with the Latin and Greek, as it might be done without interference with them, as a part of a course of liberal education.

Prof. Dimitry said, that he merely feared that during the existence of tendencies in this country which could not be mistaken if such a powerfully-written essay, such an admirable syllabus or parallelism of the languages of the world should go forth indorsed by such an Association as this, the language which had been objected to would become an instrument in the hands of the iconoclasts. But for this he would *toto corde* have allowed the "intruder" to pass. Prof. D. proceeded to speak at some length in favor of the introduction of the Anglo-Saxon as a classical study, provided it should not displace the Latin and Greek languages.

Bishop Potter said that in Dr. Johnson's time there was no doubt a tendency to corrupt the language by the unnecessary introduction of words; but that there seemed to be now a reaction, somewhat vehement even, and the tendency seemed to be towards the other extreme. It was therefore unnecessary to enter a protest against a tendency not now prevalent. He wished to ask, also, what was the literature which the Anglo-Saxon language would open to the student; whether there were

treasures of any extent and value in that language to repay the student for acquiring it. The use of the classical course of study was not only to give us a better knowledge of our own knowledge, but still more to bring us in contact with superior intellects in other lands and in other times.

Prof. Henry inquired, What is the manifest destiny of the world in regard to language. Is it possible to occupy it with any language of the present day? Languages spring up in different parts of the world, differing from each other, partly from isolation, partly from the difference between the different tribes and nations. That isolation, by the modern improvements of locomotion, has been broken down. The American, the Russian, the German, and the Italian, are found together on the top of one of the Egyptian pyramids. They must speak together, commune together. Languages must ultimately affiliate; they must melt into one.

Dr. Stanton.—I wish to add my testimony to that which has already been given to the Association in favor of the lecture of Prof. Hart, and to express the hope that it may be modified so as to accord with the views which have been suggested—and I understand that a verbal alteration is all that is necessary—in order that the resolution now pending may pass unanimously, and that it may be spread before the public, as it were under the sanction of this Association. The facts stated by Prof. Dimitry as well as by Prof. Hart, of the narrow extent of the Anglo-Saxon language, and the short time requisite to master it, to my mind furnish a strong argument in favor of carrying out their views, by introducing the study of this language into our schools, because as has been shown, and as we all know, it forms the basis upon which the present structure of our language now rests.

Whatever may be my views of the political question of not admitting foreigners into the country, I certainly would not raise a barrier against the admission into our language of words from any and every tongue. I would rather throw the door wide open; and wherever we can find a word or a phrase that is valuable, I would introduce it. It has been suggested, and may prove prophetically true, although we may not live to see its realization, that the English language may become the one language of the world. If, in the ruling of Providence, such should be its mission, one advantage which it would have, would be that as it penetrated the nations now speaking other languages, they would discover in it an acquaintance already formed, in the words which we had borrowed from them. This, independently of all other considerations, would induce me, instead of resisting the introduction of foreign words, to throw the door wide open, and to welcome them. Nor has it ever seemed to me that such a course would have a tendency to "corrupt" our language any more than the intermarriage between different nations has a tendency to corrupt the blood. It is corruption, if we regard purity merely as referring to the original stock; but in no proper sense of the term corruption, can I conceive it to be applicable to the introduction of words from foreign languages into our own. I am most heartily in favor of the publication of the paper which has been read.

Prof. Hart made some further remarks as to the books to be used in the study of the Anglo-Saxon, &c. The study of the Anglo-Saxon, which appeared to him desirable, was not that which would make it a radical branch of study, as the Latin is, as a means of mental discipline, but merely as a means by which on the one hand we may become better acquainted with the meaning of our own words, and on the other hand might become equally familiar with their use. He remarked also that we have not now that precise knowledge of the meaning of words derived from the Anglo-Saxon which we have of words of Latin or Greek origin. We have not, for example, the same precise notions of the meaning of the terms "guilt," "guilty," as of "conscience," "consciousness," "justify," &c. Yet by referring to the original meaning of the terms "guilt," "guilty," they would be found to have a metaphorical meaning as clear and precise as the words "straight," "oblique," "rectangular," &c. The study of this original element of our language, carried even to a moderate extent, would give us a precise appreciation of the meaning of those words derived from the original stock.

Prof. Proudfit spoke of the invaluable assistance to be derived from a course of study incidentally suggested by Prof. Hart, the study of the parallelisms of different languages; a study which would not only be of inestimable value but of great interest to the student. By tracing every word, while studying Greek and Latin to its root, and following out its etymological relations not only to its own but to other languages, we should find all languages interlaced, as it were, by curious and beautiful associations, and we should discover a marvellous vein of etymological treasure running through most of them. Thus we should not only have a more perfect apprehension of the meanings of the words thus related, but should be enabled to recollect those meanings much more readily and more vividly than in studying each language by itself.

As an illustration of the parallelisms of different languages, he referred to the Greek word ἀω, to breathe; which he supposed to be an imitation of the act of expiration of the breath. He traced its derivation in the Greek; then from the Greek ανεμος passed to the Latin *animus*, the English *animal*, &c., derived metaphorically from the same word. Thus tracing the derivations of the original Greek root through the Latin, English, Spanish, Italian, French, &c., the student could never forget the meaning of these various words. He was thus at the same time assisted and encouraged in the process of augmenting his knowledge of the ancient languages, adding to his knowledge of foreign modern languages, and increasing his knowledge of his own. He would no longer look upon these words as belonging to one isolated language, but as having an understood relation to a multitude of other words in a multitude of other languages. Thus immediately we might receive from the discussion of Prof. Hart, an answer to that question so often asked, How shall we secure such an interest in the study of ancient languages as to make it effective and successful?

III. CLASSICAL EDUCATION.

BY DAVID COLE, PRINCIPAL OF TRENTON ACADEMY, N. JERSEY.

MR. PRESIDENT AND GENTLEMEN :—

I PROPOSE, in the following paper, to inquire whether the system of study pursued in our Colleges, Academies and High Schools is adapted to the wants of the age, or whether any modification or material improvement of it is called for by the progressive spirit of the times.

It is the fortune of a teacher to be constituted the depository of all the views on education that are entertained by the people among whom he labors. He meets with men of all opinions, and men of no opinions at all. Many parents commit their children to him without a word of inquiry, and suffer them to remain under his charge year after year, without manifesting, if they feel, any interest whatever. Some do this, because they are absorbed in their own pursuits; others, because they are too timid to say any thing, or because they do not know what to say. But there *are* some who call and have an interview with the instructor, and honor him with a free expression of their views about education. Of these, some send their sons to school only because it is the custom to do so. They affect a profound contempt for school instruction, and tell you that though they went to school one quarter only in their whole lives, they have yet amassed more money and other property than certain other persons who passed many years at school.—They will speak with disdain of "bookworms," and tell you of the success of men who keep their eyes and ears open, and find out more in a day than your "scholar" finds out in a week. Employers of this class seldom honor the teacher with a second interview, because they have no interest in what or how much their children learn, or how they discharge their duties at school. But the teacher has patrons who value instruction. They will speak in unmeasured terms of its utility and advantages, and inquire with the deepest concern into the system of study pursued, the arrangement of hours, the rules, regulations and entire governmental economy of his school. One thinks no school can be governed without the rod; another regards corporal punishment as unworthy of the profound

good sense and boasted refinement of the nineteenth century. One is particularly anxious that his son may have lessons enough to keep his time pretty well occupied at home ; another thinks that too severe impositions of labor will check the buoyant spirit of the child, and insists that he be not required to prepare any lessons out of school. One regards school recesses as an unpardonable waste of time ; another thinks nothing more deleterious to children than to sit long in one position without moving. But upon no point do opinions vary more than *upon the branches to be studied*. Most men have an opinion of their own as to what is highly practical, and what simply theoretical. In general, men draw their notions of what is practical from their own occupations and their own experience in them. Thus, the *clergyman* will urge his son through a course of classical study, and will tell you that nothing is more highly practical than classical learning. The *lawyer* will suggest a thorough course of history, ancient and modern, and particularly of constitutional law, really believing that there is little practical out of litigation and politics. The *physician* attaches the highest possible importance to natural science, and values little else. The *manufacturer* deems mathematics and chemistry of the greatest consequence. The *merchant* looks hopefully at his son, and remarking that he designs shortly to place him in charge of his own business, enjoins upon you particularly to burden him with no study at the expense of his Arithmetic. The *agriculturist* states that his intention is to make a plain farmer of his boy, and therefore it will not be necessary for him to learn Grammar and Geography and History and all those "*big studies*." The *Collector of the Port* or the *officer of the Custom House* desires you by all means to take care that his son is well instructed in the modern languages, adding with a knowing look, that a German or French scholar can get good berths and "fat salaries" in these days of immigration and rapid intercourse of nations. In short, it is certain, that many men have no comprehensive and truthful views of the nature and objects of education, but are content to limit their reflections and observations upon it to the narrow sphere of their own visible horizon.

In the mean time, how does the instructor stand amid this grand *melêe* of opinions? It is clear, that like the weather-vane, he will veer with every changing breeze, unless he has a mind and a judgment of his own. It is the duty and the interest of a teacher to be perfectly respectful to his employers, but he is manifestly unfit for his office, if he does not make it his business, by careful inquiry and meditation, to ascertain for himself what sound education is, to form fixed opinions of his own in reference to schools,

modes and subjects of teaching, upon which he can stand with firmness, and which, if called upon, he can defend with sufficient ability to insure for them a respectful hearing.

It will be necessary in order to reach the object of present inquiry to ask

First ;—WHAT IS EDUCATION ?

Secondly ;—WHAT ARE THE OBJECTS OF SCHOOL INSTRUCTION ?

Thirdly ;—BY WHAT CURRICULUM CAN THESE OBJECTS BE BEST ATTAINED ?

What is *education ?* The word itself is full of significance.—*Education*, from the Latin "educo," signifies *drawing out or development.* Very erroneous views of education have prevailed among the masses, and do prevail now to a greater extent than even many thinking men are perhaps aware. Development implies *something to be developed.* Now education is manifestly a process of development. As Minerva is fabled to have sprung full armed from the head of Jove, so the child springs into being, invested with a complete outfit of rational faculties, which enter, *with or without guidance*, upon a process of development. *To promote that development, to guide it to profitable and useful results*, is the work of education. In practice, however, the child is too frequently regarded as a passive thing, to be shaped and moulded at will, and according to the discretion of his parent or teacher. His head is a hollow sphere, to be filled with learning. He is the best teacher, who can put most into the boys, and those who have the charge of children are not unfrequently heard lamenting the stupidity of certain pupils who are so dull that they can beat nothing into them. There is a great difference between the idea of *filling up* or *impleting a hollow head*, and the idea of *rousing into action*, and *making the child conscious* of the powers which are its own glorious birthright. Inconsiderate men, who do not know what education is, do immense and irreparable mischief by their industrious efforts to take their scholars over many pages and subjects in a short time, supposing that the more they commit, the sooner they will be *filled up.* The general popular notion sustains such teaching, and the people clamor for the man who can *put the greatest amount of learning into the children in the shortest time.* If, however, there be any force, any appropriateness in the term "education," as applied to a work performed upon the child, it denotes the unfolding and bringing into exercise of all his powers, and, in its comprehensive sense, we consider it as the course of development to which the whole being is subjected by all the various influences, good or evil, kind or unkind, judicious

or injudicious, which are brought to bear upon it during the life of the individual from the cradle to the grave. Each of these influences is an educator, though some of them educate in one way, and some in another. If we give credence to the plain doctrine of scripture, supported as it is by our own observation and painful experience, the natural bias of the man is evil, and therefore all his faculties, physical, intellectual and moral, are more liable to be affected by perverting than by healthful influences. If we should leave our children without instruction or restraint, we should now find this out to our entire satisfaction, much as it would be to our sorrow. If our youth were left without the usual healthful influences that are exerted upon them in the family, the school, the church and society, we might reasonably expect that in most cases the indolent, the low, the vile, the ignoble and selfish, the passionate and cruel would thrive, instead of the pure, the generous, the amiable, the spirited, the exalted. It is, however, unnecessary to extend these thoughts, and the end we had in view in indulging thus far, will be answered, if what we have said impresses any one more deeply with the conviction that his child is not a *passive thing*, exposed to no real, positive injury, if left altogether without training, but an *active, thriving, vigorous* being, instinctively seeking aliment for *mind* as well as body, and quick to appropriate what is morally or intellectually innutritious or even poisonous, if kind and studious care be not taken to supply healthful food as rapidly as its craving appetite may require.

But now *what is the end or object of school instruction?*

The ever ready, but somewhat vague answer is, "to prepare the pupil for the proper discharge of the duties of his future life." If this answer be correct, the work of school instruction is a work of great latitude and immense importance. The duties of the man will be to himself, to his family, to his neighbor, to the immediate community in which he lives, to his country, to the world, to God. It is enough, however, for our present inquiry to say that a great object of this instruction is *to develop the intellectual strength of the child, and to furnish him with that "knowledge," which "is power."* We shall be aided in this inquiry also, by considering the original force of the word "instruction." The Latin "instruo" means "to build upon." It is a most appropriate term in this connection. It implies a foundation on which a superstructure is to be reared. We may hence derive the idea that the work of sound instruction is a *solid* work, resting on a foundation; a *gradual* rearing, brick after brick; an *orderly* process, commencing at the foundation, and

working upward. We can begin it neither at the top, nor at the middle, nor at any part except immediately upon the foundation, and every brick *must* rest solidly upon a brick beneath it. When we begin the work, we have no building; we do not reasonably expect one without the labor and toil of a *gradual, orderly* process, in obedience to the laws of nature, which forbid the idea of sustaining an edifice in mid-air without any basis. In commencing to instruct a child, the foundation on which we are to build, is *his natural capacity to be instructed*. If he had not this, our attempts would be idle. This is the basis on which we are to build. We do not regard the child as knowing every thing, but on the contrary, as knowing nothing. By the provisions of a beneficent God, time is allowed us, ample for the work required. It is not our duty to ask, when we receive a child at ten years of age, "What course of treatment will best qualify this boy, or this girl for any special office or vocation in life." We can not foresee what course his future life may take. We reflect that we have a limited time assigned us to do a work for him. At present he is a child. The time will come when he must enter into manhood. What is the difference between a man and a child? It is not that the man has faculties, the child none, but that the true man has become *conscious* of his mental endowments, has learned their power, and become skilled in the exercise of them. We know that our business is to discover to our pupil his intellectual resources, to excite his powers to profitable exertion, to get him upon a track of thought, and draw out the dormant energies of his soul by stimulating him to inquire, to think and carry on processes of thought for himself. One of the objects of school instruction is *to teach the pupil to think for himself*. In its earliest years, the child is a slavish imitator, and for want of proper training, many who have good natural powers, remain imitators and servile followers of others during their whole lives. Man's relations to himself and others are of such a nature as to require that he should do his own thinking. Therefore it is our work to teach the pupil, by every method that fertile ingenuity can devise, to do this. Our first effort must be to awaken a spirit of inquiry. Until we succeed in doing this, it is futile to attempt any thing else, and we must delay here, no matter how long the work may require. No matter what amount of labor may be spent in impleting children's heads, no matter if they are conducted through large treatises on Arithmetic, Grammar, Geography and Philosophy, unless their understanding is taught and keeps pace with the process, the whole is simply mechanical, and at the end of five

years, what they have gained in facts will not be equal in value to one principle understood. The study of principles disciplines and strengthens the mind. They are the foundations of all solid learning. Assuming these as the starting points, the mind may boldly launch forth in any direction, and become enriched by its explorations. Strengthened and invigorated by habitually systematic courses of thought, it may discover new principles, and perhaps even new sciences. No weak, puerile mind ever yet originated any thing of value to its possessor or others, except by accident. And how few minds are competent for really great things! You might put a man under each apple tree in the Union, and who would think of the cause of an apple's fall? Yet one mind thought so severely upon this common occurrence, that it discovered the law of gravitation, and solved for all time questions which had agitated the wisest men of previous ages. It was the operation of a vigorous, thinking mind upon a well known principle, that led to the exhumation of this glorious western world from the concealment of ages. What do we not owe to the working of strong mind upon principles! To an experiment made not half a century ago, we are indebted for the fact, that every river in the civilized world teems with magnificent palaces, that "walk the water like things of life."—And what shall we say of him that tamed the lightning, and taught it to obey his high behests? The fairy of Shakspeare could "put a girdle round the earth in forty minutes," but here is a news carrier that out-travels thought itself! These men and many others whose names might be mentioned were independent thinkers. They had disciplined minds, minds habituated to active, persevering inquiry, to masterly grappling with thought. To train up a community of independent thinkers, then, is a main object of school instruction. These are the only men who produce important results. If the independent thinkers of a community are but one in five hundred they must and will be the leaders of the whole, from the strict necessity of the case. If this be admitted, it is clear that the business of the teacher is to teach the art of thinking, which is an essential characteristic of true manliness.

But it is also the object of school instruction *to communicate positive knowledge.* And it is a happy arrangement that the only means of teaching children to think is by calling their powers into exercise upon some *subject* or *material.* We present our own thoughts orally or the thoughts of others upon the pages of books, as the *material* upon which their faculties are to operate. A nice discrimination is to be employed in the selection of this material,

both at the beginning and at every subsequent stage of the work. Not only do the mental powers expand gradually, unfolding from a condition of great weakness to a majestic strength, but the materials for thought are to be progressive in their character. They must be adapted at every step to the strength which the mind has acquired, and as far as possible, it seems to be proper, that in every advance, the new thought should have a clear connection with, and arise naturally out of the former. There are indeed innumerable distinct processes of thought, but in any one process, the operation of the mind is regular and progressive, and each successive thought in the course arises out of the former by the law of association. It would be impossible, we think, to omit certain steps in any course, and after all reach a clear result. This ought to be and is understood by the teacher, who is so often subjected to serious inconvenience by the absence of a pupil at a time when he is calling the attention of his class to some important principle in a science. Every day illustrates this point most painfully in the best regulated schools in the land. Let us give an example. The time has come in the regular course of a fine class in the study of Grammar, when the teacher is ready to illustrate the subject of *case*, the various relations sustained by the noun in the sentence. He has an attentive class, all ready and eager to hear what he may have to say. The hour is thus regularly allotted for the purpose. All is in order. The class is happy to meet the teacher—the teacher, the class. He is interested in the subject, understands it himself, explains it clearly and distinctly to the boys, and satisfies himself that they all understand it before he leaves them. At the close of the exercise, he assigns a number of sentences for the next day, and directs them to ascertain the case of every noun. When the hour returns, the class, all cheerful and bright, are in their places. The work is commenced. The duty assigned has been well performed, and the recitation is progressing finely, when a boy, as bright as any in the ranks, but who had unfortunately been "*out of town*" the day before, asks "Mr. A. if you please, Sir, what do you mean by *case?* I never heard of case, Sir." The instructor may be pardoned for feeling slightly vexed, though he would be a simpleton to show it. He attempts to explain in the fewest possible words, for he can not retard the whole class by devoting as much time as before to the same work, and the consequence is, that the unfortunate boy's subsequent course will not be as clear as that of the rest, unless the breach is filled by extra labor. Again, what progress will the boy at school make, if he is allowed to omit Simple Multiplication?—

Or what is his Mathematical course, if he leave out altogether the study of Arithmetic ?.

But why should we multiply illustrations ? We have asserted that an object of school instruction is to impart that knowledge, which is power. We have endeavored to explain our meaning at some length. In brief, it is this. The boy has that *knowledge*, which is *power*, when in addressing himself to the consideration of any subject, he finds that he is furnished by previous training and acquisitions with strength of mind and knowledge of principles adequate to the work he is about to undertake. And this is the only sense in which knowledge is power among *men*, when proper training and acquaintance with principles (no matter whence derived) render them competent for, and equal to the duties and emergencies which arise out of their various relations in life. Who has not seen and felt the power of mind equal to great crises ?— Such a mind had our own loved Washington, whose mere name, at this distance of time, is charm enough to wake the burning zeal of millions in behalf of freedom and of human right. It lives in every fitful echo that slumbers in our hills and vales, and the free air of America is vocal with the hallowed word. Such minds had our Webster and Clay, who swayed senates at their will, awed tyrants and their minions into deference and respect, threw broad sunlight on complicated and difficult questions of national policy, and caused the hearts of a liberty-loving people to throb and pulsate at pleasure, and often to vibrate far and wide in enthusiastic response. And shall we forget the tribute that is due to those noble men, whose wise, dignified, and resolute counsels paralyzed the arm of monarchy, put forth to crush the growing spirit of a people that were born to be free ? Well trained mind is power. To furnish it is an important object of school instruction.

We have now reached the inquiry *By what curriculum of study can the objects of school instruction be best attained ?*

We think the previous reflections will aid us in the consideration of this vexed question. We must recollect that we can undertake no study with a child, unless he has already that amount of *power* which he needs to commence it. If any study must be conducted *mechanically* and not *understandingly*, we are too far in advance, and must recede until we find that place in the course where the understanding was left behind. No matter how old the child may be, every exertion spent upon him will be lost unless we go back to that point. And here the teacher has place for inflexible decision. If he is a man of judgment, no solicitations of indiscreet parents,

no false shame of adult ignoramuses can move him to throw away his labor here. The child comes to school, furnished with a certain amount of *power*, natural and acquired. He is naturally invested with external senses and mental faculties, and has learned how to use them to a certain extent through instinct and imitation. Take again our boy of ten years. He has been taught to read, and has acquired some use of, and acquaintance with his mother tongue, though the teacher knows as well as any one how imperfect that use, and how limited that acquaintance, in most cases, is. How this power which the child brings to school is attained, is not now the object of inquiry. It is enough to say that it is all he has, and we cannot put him at the investigation of subjects that require *more*, until he has gained more by taking the intervening steps. Abstract thought cannot reach him, because it has no basis in his past experience to rest upon. Every proposition at first must reach him through the medium of his external senses, and his memory is the first internal faculty that can be exercised. You must *begin* with that which you can demonstrate to his eye and ear. He will have exact thoughts about houses, horses, wagons, fields, brooks, &c., but you have no right to expect him to comprehend you when you talk of the infinite divisibility of matter, or the careering of the planet Neptune through boundless space, unless you can bring some kind of demonstration. And if he does not comprehend, he will not be interested, and will not remember what you have told him. And if you are irritated when you find that he has forgotten, you will manifest a want of good sense. A child will remember about a horse for ever, because he has seen one, and if you can succeed in making his understanding take hold of the subject in the same way, he will remember with equal interest what you tell him of inertia, gravitation, cohesion, electricity, &c. &c. If this is not so, then we must go back over the observation and experience of years, and unlearn all we ever learned. It is clear from this reasoning, that the proper branches for our boy of ten years are those which are least complicated with other branches. We may stimulate a spirit of inquiry into the causes of things as early as we please, but it would be the height of absurdity to ply him with the science of Mechanics before he has learned the simple rules of Arithmetic, because the former involves the latter. There is a want of power here, and we must go back. Go back to what? To the study of Arithmetic. But, that we may not unnecessarily protract this argument, we ask thinking men to reflect,—What science does not require in a greater or less degree a ready under-

standing of Mathematics? A *smattering* of science may be obtained, it is true, with a very imperfect knowledge of this fundamental study. But what we want is, not merely a sickly vegetation of the intellect, but a healthful, vigorous development. We want men, whose thoughts upon any subject will be productive, not of barren, but of useful results. The study of Mathematics involves no other study, though it is involved in almost every other. It is progressive, each successive step arising immediately out of, and being an easy deduction from the preceding. This is just the study that is fitted to train to habits of systematic, regular, connected thought. Mathematicians acquire a habit of reasoning not only, but a habit of seeking for demonstrable truth, which in all *human* affairs (I must except spiritual truth, which never, in any case, enters the mind, even of the most astute logician or profound reasoners except by direct spiritual communication) is the only fit nutriment for the mind. The study of mathematics is one of those which may properly, and must necessarily begin not only, but form a prominent part of the whole course. It will meet the views which we have given as to the objects of school instruction. It will discipline the mind, and start it upon processes of thought.—It will suggest one inquiry after another, and thus, in a most lively manner, invite the mind to explorations which will furnish it with useful occupation, and develop effectually its own great resources and strength. But why do we dwell upon a point so generally conceded as this? Few would deny what we claim for Mathematics. We close this point therefore, by remarking that this branch of study is too often neglected by children at the request of their parents, who will find out their error when it will be too late to apply the remedy.

We shall now say and endeavor to prove that the study of language is *the* other great and all important part of the preparatory course. Now we are upon controverted ground. We claim that language takes the precedence, in some respects, even of Mathematics as a primary study. If we do not think so, why are we so anxious about children, who give promise of remaining mute?—Man might think for ever, and he would be an intensely selfish and useless being, if he could not communicate his thoughts. Yes; even more—it is certain that our best thoughts are suggested by communication; that without it we must have but few thoughts, and those few of little value. Many have asserted, and there is much reason for believing that we *think in language*. It is the exercise of the teacher's mind upon the minds of his pupils, carried

on through the medium of language, that does the greatest part of the work of school instruction. There can be nothing more practical than language. Not a waking hour passes with any individual, that does not bring it into active requisition. It is employed in the school in the communication of all other knowledge, and just in proportion as the pupils comprehend and appreciate the full energy of the language used, do they receive with clearness the idea to be conveyed. It is therefore of the greatest importance that they should enter forthwith upon the study of language, the most potent and primary of all agents in effecting the changes that take place in the moral, intellectual and material world. The men engaged at the building of the tower of Babel were not only foiled in their attempt by the confusion of languages, but were actually dispersed over the whole known world. Language is the tie that binds society together.

But the disagreement is not exactly here. All are agreed upon the necessity of language, and of an ability to use it with intelligence, strength and fluency. The great question is, what language or languages are necessary and of primary importance in the educational course? All our daily conversation is in English. All our instructions are given in English. Is it necessary to learn any language but English? Is it necessary to learn any language not now spoken? We can even see something practical in learning the French, Italian, Spanish and German, but we ask with emphasis, where is the utility of learning Latin and Greek? This question is well put, and deserves to be answered. One answer is, that if the confinement of the pupil's attention to the English alone does not materially circumscribe the domain of his thought, if it does not put a painful check upon that very spirit of inquiry which we design to excite, if it does not deprive him of a most valuable mental discipline, if it does not materially lessen that knowledge which is power, if it does not injuriously affect the mode, the facility and clearness of his expression of thought, then are we henceforth prepared to abolish the study of the Classic Languages. But the case is not so. The student can not address himself with success to the study of English and the other modern languages named, because he has not the requisite power, which we have shown to be so important in the undertaking of any study. The modern languages are part of an advanced superstructure. In every purely English study, whether it be of the language itself, or the natural sciences, the very spirit of investigation and inquiry, which you have awakened, and which it is a main object of all in-

struction to awaken, will lead the student of his own judgment to recede farther and farther in his inquiries. The modern languages do not contain the key to themselves. The inquiring boy can not avoid seeing and feeling that he is off a solid foundation. He takes up the study of common Arithmetic. As in duty bound, you tell him the word "Arithmetic" is from a Greek word, meaning "number." He goes on and meets with the words "Addition," "sum total," "Subtraction," "Minuend," "Subtrahend," &c. You tell him these words are all Latin, that "e-n-d" in Latin means "to be," as, "Minuend," *to be* made less, &c. Still farther in his course, he meets the word "Mathematics." He is told it is from a Greek word, meaning "learning." You introduce him to Philosophy, Chemistry, Astronomy, Botany, Mineralogy, Metallurgy, with all their technical terms, as Pneumatics, Hydrostatics, Mechanics, Acoustics, Optics, Magnetism, Electricity, &c. You tell him these are all Greek, and you will find that he will not doubt your word in the least, as they appear decidedly Greek to him. His spirit of inquiry has met with an insuperable obstacle. No energy or perseverance will help him, because he is not furnished with the required power. He commences the study of his own language. Again, he is met at the very threshold by the words "Grammar," "Orthography," "Etymology," &c. Again he is told these words are *Greek*. He sees himself that Greek and Latin lie back of every thing, and tired of being baffled in his researches by a *want* of Greek and Latin, he asks of his own accord, Why then don't I study Greek and Latin? Then I can have as my own this whole fund of knowledge of which I see the indispensable necessity, and which is now disputing every inch of progress that I attempt to make.

But can we not make use of certain expedients that will somewhat relieve these difficulties? At any rate, we can do something. We can make Etymological Dictionaries, which give the sources of the words. But let me ask whether we do not confess, by admitting their necessity, that a knowledge of the root languages is indispensable; and again, whether the very work of studying these systems is not in itself, as far as it goes, a meagre course of classical study; and still again, whether it will be for the good of the boy to train him to habits of investigation so superficial as this process must necessarily be? It is certain that a bright and thinking boy will ask, again, Who made this dictionary, and where did its author obtain the knowledge requisite for such a work? You must tell him he studied Latin and Greek. Then he will say, "I

also will study Latin and Greek, that I may not be compelled to beg every mouthful of intellectual food that I require from dictionaries made by others, but may have a store of my own from which I can draw, as my necessities require. It will be the same with all other helps. We may use systems of analysis, books of prefixes and suffixes. We may say, *con* means "together," *re* "back," &c. The student will go behind all these, and ask "What do you mean by the word *Analysis*? "We tell him its origin, and derivative force, but we produce no other effect than to make him feel even more deeply than before his want of the Greek. Supported by long experience, I deliberately assert as my settled conviction, that though in rare cases, mere English scholars make great attainments in the understanding of the English language, yet ordinarily, a want of the Latin and Greek is fatal to the acquisition of sound, accurate and comprehensive learning. I shall be met here with the examples of many men, who never enjoyed the advantage of classical study, and yet distinguished themselves by their power in the use of language. The case of Mr. Clay is always cited in this connection. Now I deny that Mr. Clay was not a linguist. That he did not acquire his classical learning in the ordinary way in the schools, I of course admit. But the indomitable spirit of inquiry for which Mr. Clay was so remarkable forbids the supposition that he did not adopt means to acquaint himself with the derivative force of words. If he did not do it in the usual way, he took other means to do it by an assiduous use of those round about substitutes which can do very little for any one without the natural turn for language and the invincible industry which Mr. Clay possessed. Hon. Joseph R. Chandler, for so many years an editor of the highest repute, himself said, that when he entered upon his editorial career, he knew nothing of the ancient languages, but became, after a few years, from the very necessities of his vocation, a good Latin scholar. And if any one will say that he has not been circumscribed by a want of acquaintance with the classic languages, we shall say that he may have done well without them, but he can not have a remote conception how much more he might have done with them. Some men, without school learning of any kind do marvelous things, so that we are led to wonder what they might have done if they had enjoyed that advantage. So some men make such great attainments in the use of language without the drill of Latin and Greek, that we may well wonder what they might have been with it. We may safely assert, and that without the least violation of courtesy, that no man who is not a classical

scholar has a right to deny the utility of classical study and classical learning, because in this case he has not that power, which we have shown to be necessary to qualify for the consideration and decision of any given question. No teacher who has a school composed in part of classical students, can have failed to observe how much more readily he can convey an idea to them than to the others who study English alone. By reminding them of the derivation of a technical term, they take its force in an instant, and are animated with a desire to know all that can be said in relation to it, while it never can be any thing more than an arbitrary sound to the others, and fails to inspire them with similar emotions. He can have very little experience as a teacher, or can have availed himself of this power to a very limited extent, who can not respond with all his heart to this statement.

Again, persons who have not been in the way of observing, can have no estimate of the influence which a knowledge of the original languages exerts in the formation of correct orthography. One of the best and most experienced instructors we ever knew, on hearing a number of common school teachers fail in spelling at an examination, remarked that it did not surprise him in the least, and said he did not see how it is possible to be a good speller without some knowledge of the ancient languages. We shall not decide as to the literal truth of this judgment, but certainly the remark has great force.

Classical learning is an indispensable element of that knowledge which gives power to the individual, addressing himself to the examination of *many* subjects. It is certainly power to him who undertakes the study of the French, Spanish and Italian languages, for they are mere dialects of the Latin, and may be acquired by the proficient in the original in far less time and with more ease and finish than by others. The Latin lies behind them all, and contains the *power*. It is suited to begin and form a prominent part of a course of study, because nothing lies behind it. Its power is in itself.

Besides, the study of language is not inferior to that of mathematics in developing the powers of ratiocination. The finest and most effective mental discipline is furnished by it. We do not know that it is necessary to enlarge upon this point, as it is usually conceded. If language is a philosophical structure, and not an arbitrary collection of sounds, the study of its analysis must be a process of reasoning, and must call the reasoning powers into exercise. The simple work of classifying the letters of the alphabet requires

the study of the organs used in their utterance, and is in itself a philosophical investigation. The general classification of words, together with their various modifications, and the relations which they sustain to each other in sentential construction, can not fail to teach the laws of thought, because with these laws, the laws of expression must correspond. Thus the study of language is the study of mind. Language may be compared to a visible canvas, upon which every mental process is distinctly reflected. While language, and clear language too, is certainly indispensable to the study of the natural sciences which could by no means be developed without it, it goes even farther, and taking up thought where the physical sciences leave it, peers forth into the regions of the metaphysical, the immaterial and the spiritual, opens fields invisible to the eye of sense, and qualifies the mind for the study of its own nature and operations. We can never study what is not in some way revealed for our examination. Now the operations of the mind are distinctly reflected upon the language we use, and before this great master portrait, we can sit and study every stroke of nature's pencil at our leisure. The operations of the mind are distinctly pictured before us, and will submit to severe and rigid analysis. If this is not work for the reasoning powers, what is? And if it is not work that exalts and elevates man, what can be? Here is a domain of thought, limited by nothing except by the defects which actually exist in language. To the individual, it is open just as widely as his knowledge of language extends. Beyond this he can not go. His range is circumscribed. The more we reflect, the more strongly we shall be convinced that language is as necessary to enable one to understand his own mental operations as it is to enable him to understand those of others, and that it is very doubtful whether any severe or important processes of thought could ever be carried on without a medium, by which the mind can keep distinctly in its own view the picture of its successive steps.

But it was not our design to introduce much of metaphysical argument. The great point is, that processes of thought discipline the mind, that they can not be conducted or understood even by the thinker himself without language, and that their strength, clearness and value depends on the power of language. If an individual, who has no organic defect expresses his thoughts obscurely, we may be sure his own mental operations are not clear to himself. The study of language is, therefore, conducive as much to the formation of clear and strong thinkers and intelligent auditors as it is

to the formation of clear and powerful speakers, and the more extensive the survey that is taken of the field of language, and the more pains that may be taken to lay hold of the force of words through their sources and roots, the more fully this desirable end will be reached. This discipline of mind effected by the study of language is a strong argument in its favor, inasmuch as mental discipline is one of the main purposes of school instruction.

But one more question. Is language in itself a teeming source of thought, fertile of itself in the production of enjoyment to the student? This is a point that deserves to be noticed. Thousands of words contain storehouses of thought and knowledge in themselves, even when out of combination, and reward him who traces them to their source, by revealing to his delighted mind worlds of living light and beauty. The study of words is not a popular pursuit, and many men use them with an entire unconsciousness of their deep significance and power. They employ them in their daily intercourse, but have not the most distant suspicion of their tremendous latent strength and expressiveness. As one who walks upon his field is none the richer for an exhaustless mine of gold that lies, unknown to him, beneath his feet, so he, who is content to restrict his conception of words to the narrow limit of present acceptation, traverses a surface beneath which lie, hidden from his sight and unexplored, mines of mental wealth, diamonds of dazzling brilliancy, "gems of purest ray." The language which he is constantly using, subserves a common purpose, and he could not dispense with it, but for aught more, it may be compared to an uncultivated tract of land, covered with deep soil, containing within itself generous nutriment in abundance, and ready, in return for labor, to send it forth into the seed, the germ, the plant. Dull as the study of single words is regarded by many, it is certainly true, that the ideas of most men are greatly limited by their failure to investigate and lay hold of their full derivative force and energy. And if these shackles could be thrown off for a time, they would walk forth with a freedom, which was before unknown. A new creation would spring up before them, and a boundless domain of thought, that would furnish inexhaustible sources of gratification to the mind. But no caprice of destiny will reveal this world, teeming as it is with light and instruction. Like the gold in the mine, like the luxuriant richness of the soil, it is to be made available by indomitable industry alone. It can never be gained without a systematic, persevering course of classical study.

We remark farther that language has kept pace with ideas, and

that every idea that was ever entertained by a man able to speak, has been thrown upon this great canvas. It has, doubtless, kept a faithful record of every mental operation from the creation of man till the present, and the language which remains extant preserves to us, as far as we can penetrate its sources and lay hold of its original, all the ideas of those who made use of its primary elements. If it were in our power to obliterate language or any portion of it, we could and certainly *would* efface for the present every idea which it embodies and might very easily consign to oblivion sciences now in an advanced stage of development.

Language is a splendid fabric, with rich beauties and extensive capacities. Far more than merely fascinating, it is in the highest degree practical, contributing to the comfort and enjoyment of life. Very true indeed it is that mercantile, mechanical and agricultural pursuits may be followed without a knowledge of language, and to some extent without an acquaintance with mathematics. Men do not lay railroads or excavate canals with language. They do not build steamboats or telegraphs, lay stone walls or pave streets, plant corn and potatoes, hoop wheels or shoe horses, make cabinet ware or take daguerreotypes with language. Yet no science whatever develops the mind to a greater degree of strength, and none, in its place, furnishes men with more extensive and unfailing resources for usefulness and enjoyment. So far from being a vast chaos of mechanical and arbitrary sounds, the structure has been formed by processes of the closest observation, the liveliest fancy, the severest reasoning, and the deepest philosophy. And he who takes it in its perfect state, and applies himself to its analysis, will subject his mind to the most profitable discipline, will develop and strengthen his powers of ratiocination, and store his memory with a treasury of historical and scientific facts, since there is nothing more certain than this, that language has faithfully recorded the progress of the arts and sciences, and that the history of men, of politics, of nations, of changes physical, intellectual and moral, lives in and is impressed for all time upon the words we use.

If after what has been said, it is still insisted that undue prominence is given in our educational course to the study of classics, and that other branches suffer in consequence of the great amount of time spent upon this, we answer, that if Mathematics and the physical sciences suffer at all in our system, the loss is not occasioned by the devotion paid to the classic languages, but manifestly by a *want* of devotion to *any thing*, by an unpardonable waste and trifling away of time. There is not time enough spent upon the clas-

sic languages to detract at all from what is due to other subjects. I shall be borne out by those who know, in the assertion that the majority of college students do not in four years, spend altogether as much as one year in severe study of the classics. Many fall far short even of this. If all our college graduates had really devoted themselves with laborious and persevering zeal to the study of the ancient languages, we should have too many living illustrations of their utility to leave room for the question now under discussion. Why are our graduates supposed to have given so much time to language at the expense of their mathematics? Is it because they give evidence of it in their extensive classical attainments? How many of them know anything about language? And why is it that they are not said to have cultivated the mathematics at the expense of language, as it is well known that the mathematicians largely outnumber the linguists? Here is a mystery that needs to be solved. Some host of splendid American linguists, who have caused loss to the departments of Mathematics and Physical science, by giving so much time to classical study, will have to be produced, before this ground can be maintained.

One or two points remain to be briefly touched. It is asserted that good Classical scholars are never good for any thing else. It is enough in reply to breathe the names of Webster, Choate, and Everett. This country has not produced a large number of very eminent classical scholars, but a host of English names could be mentioned to refute this assertion. It is true, that men who become passionate lovers of classical study, frequently choose vocations which permit them to indulge their favorite taste. This is equally true of devotees to other branches. Nor if it were otherwise would this exclusive devotion to classical pursuits prove that the study of language disqualifies a man for any vocation whatever. There can be no doubt that where there is no extraordinary attachment to one branch, which leads the devotee to cling to it exclusively, all the attainment in language that can be made tends to fit more fully and effectually for any calling that he may select.

We think a direct answer may now be given to the query whether the condition of the schools is to remain without change as it was in the time of our ancestors; whether the progressive spirit of the age is not to leave its impress upon them. They *are* making progress. That progress however, does not consist in a change of curriculum. If the present course of study ever was wise, it is wise now. The objects of instruction are the same as they were. We do not generally train boys with a special refer-

ence to any one vocation now more than formerly. We propose to ourselves the same ends in instruction which were proposed by our forefathers. If the system progresses at all, it is owing to truer and sounder views of the nature of education, the substitution of clear, analytical processes of teaching in place of the blunting and senseless practice of *impletion*. The materials used are not changing, but the modes of using them are improving, and in this respect, the march is onward and forward. The importance of a full, comprehensive course will be generally acknowledged as soon as it is admitted that the object of study is, not to fill a cavity in the head, but to discipline and strengthen the mind, to excite thought and to stimulate inquiry, to give that knowledge, which is power; that courses of study are valuable just so far as these ends are answered by them, and no farther. Then boys will study language, though they intend to devote their lives to farming; mathematics, even when they have determined upon a professional life; history, though they have not the remotest intention of entering the political arena; chemistry, botany, geometry, astronomy and navigation, though they have no idea of becoming physicians, surveyors, almanac makers or sailors. Boys will be put to study for the development of their natural powers, for the cultivation of their noble faculties, that they may become men of accurate scholarship, of extensive and varied information, of thoughtful and investigating habits, of keen perception and discriminating forecast, of shrewdness to detect the intentions of interested, selfish men, of courage and ability to stand as defenders of the public weal; in short, of that thorough and comprehensive knowledge, which is *power*.

I feel that I ought to close this paper with an apology for its great length. Those who know what an art there is in condensing thought, will understand me when I say, that amid the numerous duties of a laborious profession, I have not found time to make it shorter. The subject is boundless. The course of study comprises many other branches, and I am not disposed to attach an undue value to any of them. The main object of the paper, has been to refute an idea prevalent in the popular mind, that the study of the ancient languages is not practical, that much time is thrown away upon them, and that they ought to be laid aside in order to give more room for the mathematics and physical science. If I have succeeded in awakening the convictions of any in favor of my views, or have been so happy as to give any impulse, however feeble, to the noble cause of classical learning, I shall feel that I have an ample reward.

III. b. DISCUSSION ON CLASSICAL EDUCATION.

THE Discussion of the subject of Mr. Cole's paper being in order:—

MR. GREENLEAF remarked;—As I have but two or three thoughts to offer at all, I will throw them out at the commencement. The first that has struck me, is the entire feasibility and practicability of any man who chooses, of any age, becoming a classical scholar. It is within my knowledge that there are merchants in the city of New York, worth their thousands—or were when I left, and I hope they may be when I return—who surely have business enough to engross their attention, but who set aside a certain portion of their time each day for study, allow me to say, under my own supervision. They do this for the purpose of preventing themselves from being swallowed up by their business; for the purpose of being men, or rather of sustaining their development, and to prevent a collapse from outside pressure. I think it was said by Cato, when caught studying Greek after he was 70 years of age, and asked why he did so, "I am not willing that my little grandchildren should know more than I do." He wished to keep abreast of the spirit of the age.

With respect to Latin being the key to the modern languages, this is literally true. It is the simplest thing in the world for one acquainted with Latin to acquire Spanish, which is, I believe, the easiest language to be learned. The pronunciation any man can learn in two hours. Then there is the French, which is merely a dialect; and there is Italian, if which is nothing but modern Latin, as every scholar knows. So that any one desires to acquire these languages, he can do it at his leisure.

One further remark. The saying is ascribed to Voltaire, and I suppose it accords with the experience of every man who has reduced it to practice, "As many languages as a man knows, so many times a man is he." There are no two views of any one subject that are precisely alike. If one account is given of any thing by one man, a second by another, and a third by another; reading each of these accounts will convey new ideas. Though they may be the same in substance, they are different in fact. There will be two men here to-day: One will go away with new thoughts, with which he will go forward through life; while the other will say that on the whole it is rather a prosy affair. Both heard the same things, but received different impressions. And thus it will be in studying different languages.

BISHOP POTTER.—With regard to the paper just read, it strikes me that it raises the greatest and most momentous questions, perhaps, that can be entertained, upon the whole subject of education; not only scholastic education, but family, social, and political education, and education in any other relation in which we may choose to consider it. If we look

particularly to intellectual education, MR. COLE has raised perhaps the great question of our day, the question, what is the best instrumentality in intellectual development; and especially, what place do mathematics and the classics hold in relation to what is called the newer learning. I hope that subject will be thoroughly canvassed before we adjourn. No subject connected with the development of mind can be more important at this very time; because it must be remembered that two parallel movements may be made in regard to the subject of education at the same time and in opposite directions; the one palpable to the sight and sense, the other impalpable; and yet the unobserved movement may be fraught with the most important consequences. It is possible that in material instrumentalities, education may be developing; while in what may be called spiritual instrumentalities, it may be deteriorating. We may be building magnificent school-houses, enlarging the number of pupils and teachers, increasing greatly and in the most impressive ways the exterior machinery of education; and at the same time, so far as the true culture of the soul is concerned, we may be retrograding. I think that that is the question which especially concerns the American people, and should attract the attention of the friends of education at this time.

Now in regard to the department of intellect, and the question opened here, and which has been discussed certainly with very great ability in the paper to which we have listened this morning, I suppose that the development of intellectual power is the province of the school. I speak not now of other instrumentalities of education, but the development of mind, of the power of thinking is the work of the schools. We have got that power; and what shall we do with it? How shall it be directed? Shall the schools of our country be employed in the work of making magnificent earth-worms. That is too probable unless you recognize, lying back of the question of developing the maximum of intellectual power, the other question of what is the purpose with which that power shall be inspired; what shall be its aim? I think that the school has something to do with that question; that the school has another function besides that of developing intellectual power. I merely suggest the question now for consideration, having no desire to intrude at this time, but to express the hope that the Association will not adjourn without discussing that question, whether there lie not back of the intellectual function of the school, a still higher function, and one it can reach and perform without touching any controverted questions of belief, as to the Bible, religious traning, or any thing of that kind.

MR. RICHARDS.—There are some thoughts which have occupied my mind a good deal in connection with this subject, more particularly bearing upon the latitude we now occupy. It seems to me that we ought to consider this subject thoroughly, and see where we are to find the foundation stones of this important question. There are some things connected with moral education—without going into the polemical discussion of the question to which Bishop Potter has alluded—which seem to me

not to be fully understood, with regard to what may be called moral discipline, and intellectual discipline. Those great objects alluded to in the paper to which we have listened with so much interest, will not be accomplished unless these first principles are understood, these foundation stones found out. What is moral discipline really? What is mental discipline really? At another time, if the Association will allow me, I will state more fully my views upon these two questions.

Bishop Potter.—I understood Mr. Cole to assume in his paper that the grand object of school-training was the development of mental power. There would seem to me to lie back of that, another and perhaps more important object,—the development of moral power, self-control, conscientiousness, the establishment of certain habits which pertain quite as much to the will as the intellect—and that is one of the functions of the school not sufficiently considered at this time. I take it for granted that Mr. Cole in his own mind does not ignore moral training; but the very fact that when we come to write upon the duties of the school or of the teacher, most of us immediately fall off to the intellectual side, seems to indicate that we think more of the development of the intellect than of the development of the heart. Is it not important that the teacher and all who are interested in education should be admonished that there is another and a greater work than that; and a work which is going on in the school, either regularly and under our directions or independently of us; for the school is a great moral seminary, one way or the other. It is a moral training for good or for evil without the eye and direction of the teacher, or else it is one under his supervision, one where all the exercises and discipline of the school are specifically directed towards the formation of character in its broadest sense.

Mr. Cole.—It seems to be necessary for me to say a word in explanation. The paper which I read this morning presents a specific object. I do not undervalue moral education; but the whole object of the paper was to defend the classical element of instruction; and my remarks upon education generally were merely intended as the substratum of that defense. In common with other teachers, I am frequently asked the question, What is the utility of so much Latin and Greek? It so happens that it is my profession to teach the classical languages; and for many years I have taught those languages exclusively. Having been called upon, more than once, to defend the classical element of instruction against the popular notion that it is not useful, the whole object of my paper was to meet, if possible, the popular objection, and to defend the classical element against the popular notions. I thought it unnecessary to say any thing of the moral element, inasmuch as it did not bear upon that point. I do not think any member of the Association values moral instruction more than I do, or more strenuously endeavors to give such instruction in connection with his daily teachings.

Dr. Proudfit said, that knowing the opinion of Mr. Cole upon this subject, he had not received the same impression from the paper as that received by Dr. Potter. The question now to be met was, How shall

that moral training be brought about? How shall we reach the conscience? How shall we give distinction and efficacy to moral training, combined with mental training? A highly illuminated powerful intellect without the guiding influence of moral principle, all looked upon as a curse to the individual and to the community. The only true morality was Christian life, Christian principle. All practical teachers must have asked themselves the question how they could infuse a Christian life, awaken Christian sensibilities, thoughtfulness, and devotion, in connection with the daily mental training of their pupils. He remembered a remark of the venerable Dr. Alexander upon this very point. Some persons, he said, objected to spending so much time in classical training, to the neglect of moral and religious culture; but he maintained that a conscientious enlightened Christian teacher, in the course of classical tuition, could throw in illustrations and remarks which would make a profound impression; the more profound from being incidental. He (Dr. P.) thought all teachers must have experienced that, and noticed that an incidental remark would often create a greater impression than one which was merely *ex professo*. He referred also to the venerable Mr. Stevenson, a classical school-teacher, who had used various appliances, among others the birch, after the old Scotch fashion, to make his scholars learn. That teacher had united the old fashioned synthesis with the modern analysis; he had obliged his pupils to turn English into Latin and Greek, as well as Latin and Greek into English. He had attained full 80 years of age, and had taught school for at least 60 years; having had the pleasure of seeing vast numbers of his pupils in the pulpit, and several of them in the Senate of the United States, in high judicial positions, professors in colleges, and occupied in various ways in the great work of general instruction and improvement. Every pupil of his must have recollected the occasional, apparently incidental but still very impressive and effectual remarks uttered by Mr. Stevenson in the course of classical education. Dr. P. also referred to a gentleman who had been an eminent scientific teacher in New York, who was in the habit of occasionally throwing in a remark addressed to the conscience and the heart, remarks which he had afterwards the great satisfaction to know were received with great benefit. In the wonderful analogies of language, revealing to us moral and intellectual manifestations no less wonderful than those planetary orbits expounded on the previous evening by Prof. Loomis, might easily be found occasion for allusion to the Divine wisdom displayed in their arrangement. It was a fact that profound learning had many great uses; that classical learning had shed a wonderful light upon the pages of Divine Revelation. Even the verbal coincidences were sometimes very striking, illustrating great difficulties in the Scriptures, or giving expansion, beauty, and clearness to our conception of a Scripture word. In the introduction of Trench's charming little work, "The Synonyms of the New Testament," it was remarked that the words of the New Testament are the elements of Christian theology. These words were sometimes wonder-

fully explained to our apprehension by a verbal coincidence with the classics. As a single instance, he would mention the word "light." Where our Saviour says, "I am the light of the world," a German commentator says that he calls himself the light of the world because he is the teacher of the world. But in classical authors the same word might be found used in a sense giving infinitely more expression and force to the word. Thus in the Greek tragedy, Medea says, "I put to death, &c., and brought you saving *light*." So Homer speaks of those who broke through the phalanx of the enemy, and gave "light" to their country men. "Light?" It is deliverance; it is salvation, said Dr. P., even to the apprehension of a classical writer; and clothed with this beauty and splendor, it really gives us a far nobler, more impressive, grander idea of the inspired saying, "I am the light of the world," than could be derived from any professed commentator merely sitting down to explain it without reference to the classics.

Here were also very wonderful traditional coincidences, between the facts recorded in Scripture and the Pagan accounts. Going back to the very chaos which the Scripture declares to have preceded the creation of the world, the formless and void condition of matter was described by Hesiod in words most marvelously corresponding. Thus the deluge is described by a Latin poet in words remarkably coincident with Scripture. Horace had spoken also of the bow, fixed by Jove in the sky as a sign; almost exactly in accordance with the words of the Scripture account, "Behold I do set my bow in the cloud, and it shall be a sign unto you." By these fragmentary recollections of original facts which had floated down the stream of time, it seemed to him that we might derive wonderful confirmation of Scripture history. These wonderful traditions in regard to the general deluge, to be found in classical authors, seemed to him no less surprising and convincing than the evidences found in the crusts of the earth. Thus the classics might be constantly used as a means of moral invigoration of the minds of youth. Even the moral conceptions of heathenism were frequently so distinct and so admirably corresponding to the divine revelation as to afford a very striking commentary upon the words of the apostle—"Their thoughts the mean while accusing or else excusing one another." Some had thought that the moral revelations of the heathens were sufficient of themselves; but Mr. Locke had admirably answered that objection to the reasonableness of Christianity, by saying that those moral perceptions were forceless, which had no adequate sanction; and that Christianity, by giving to them an adequate sanction, had shown its absolute necessity. He had thrown out these hints to show how wide was the field of moral illustration opened to the classical teacher, and how easily it might be made to minister to the moral culture of the pupil.

Bishop Potter.—Dr. Proudfit had struck a very useful and very rich vein, which I hope may be illustrated still further hereafter. He has shown how classical education may be made a great means for moral education. He is an old pupil of mine, and I am very glad to hear him recite,

and recite so well. To-morrow I shall call him out again; for as a professor of classical education he is bound to show us not only that it is good and useful, but why it is not better. We have known many young men who have been taught the classics in our colleges, and yet can not translate their own diplomas. That being the condition of our colleges—I do not speak of the college with which he is connected, for I have no doubt it is better there—we not only want to know in the abstract that the classics are capable of being employed in that way, but practically that they are better employed in teaching.

With regard to the paper of Mr. Cole, I am gratified that he omitted to speak of moral education, merely because it did not relate to the specific object he had in view. As he seemed to begin at the beginning of education, I supposed that he intended to cover the entire ground; and I therefore regretted that when he spoke of the function of the school, he did not more specifically confine himself to intellectual development. When I spoke of moral training I had not so much reference to moral teaching, as to the inevitable moral effect which the school must have over the child, either for good or for evil. When the school is well taught, and, may I not venture to add, well prayed for, such an institution becomes in itself *per se* a great moral teacher. Every part of the exercises of that school goes into the very soul of the child as an instrument of discipline. It educates him in punctuality; in subordination; in appreciation of others, not merely of the teacher, but of all by whom he is surrounded; in the great art of finding out the relations which he sustains towards those with whom he associates, and the duties growing out of those relations; it educates the temper and disposition of his heart. Hence the infinite importance of placing the school under the direction of a man whose whole soul is trained and developed. As is the master, so will be the school. If the master's whole soul is educated and developed, if his moral and spiritual nature as well as his intellect is cultivated, the consequence is that influences transpire through him to his pupils, every hour of the day; not involved in teaching, but of all influences most powerful because unconscious, and therefore accepted by the pupil as perfectly honest. Reading is regarded, all the world over, as more or less formal; and is not supposed to represent the real *animus* of the man who speaks; but when he comes to act in those thousand minute ways in which the teacher is brought before his school, especially in the operations of the school, then he does show what spirit he *is* of, and the living example he holds up before his pupils day by day is a great power for good. It seems to me that we shall never duly appreciate the function of the school, until we admit this one truth, that education does not depend so much upon what the teacher says as upon what the teacher is.

CENTRAL HIGH SCHOOL, PHILADELPHIA.

IV. DESCRIPTION OF PUBLIC HIGH SCHOOL IN PHILADELPHIA.

BY JHHN S. HART, LL. D.

The present system of public education in the city of Philadelphia, has grown up from a single school opened in 1818, and conducted on the Lancasterian plan, until it embraced on the 31st of December, 1854, two hundred and eighty-eight schools, under eight hundred and seventy-six teachers, with fifty-two thousand and seventy-three pupils, and maintained at an annual expense of over half a million of dollars. The two hundred and eighty-eight schools were divided into forty-two unclassified [composed of scholars of all ages] schools; one hundred and fifty-four Primary schools; thirty-five Secondary schools; fifty-five Grammar schools; one Normal school for female teachers; and one Central High School, for boys.

The Central High School was established in 1837; but was reorganized on a broad and liberal plan in 1839, submitted by A. D. Bache, LL. D., then president of Girard College. Since that date, its corps of professors, its number of students, and its course of studies has been gradually enlarged until it has assumed in public estimation, the rank, and received from the Legislature of Pennsylvania, the distinctive attributes of a college. Provision is made for six hundred pupils, who are admitted after completing the studies of the Grammar schools, and after passing satisfactorily a proscribed, and rigidly conducted examination.

When the building now occupied for the High School was erected in 1838, the location was comparatively quiet and retired. The extension of business westward, and the heavy drayage that consequently takes place in the neighborhood of the school, have since rendered it noisy and unsuitable for the purposes of a literary institution. Besides this, the building was found to be inadequate to the wants of the school after the increase of its members to four hundred and five hundred students. With a prospect, moreover, of a still greater increase, it became obvious that a new building would be needed sooner or later. Fortunately, in this emergency, the Pennsylvania Railroad Company became desirous of purchasing the premises for

a depot, and on the 13th of January, 1853, the property was sold to them for the sum of $45,000. With this sum the controllers proceeded forthwith to purchase a site, and to commence the erection of a new building elsewhere. The lot procured for this purpose is in Spring Garden, on the east side of Broad-street. It is one hundred and fifty feet front on Broad-street, by ninety-five feet deep, having Green-street for a boundary on the north, and Brandywine-street on the south.

The corner stone of the new building was laid on the 31st of May, 1853, with appropriate ceremonies, in presence of the Controllers, Professors, and a large number of citizens. In preparing for this ceremony, the Building Committee removed the corner-stone of the old building, which was laid in 1837. The jar inside was found to contain water, and the documents in a state of pulp.

The present edifice finished, and furnished was dedicated to the purposes of its erection by appropriate exercises on the 28th of June, 1854. The entire cost of the lot, building, and furniture of every kind was about $75,000. The cost of the lot was $17,000.

The building is constructed throughout in a substantial manner, with good materials, and with a main reference to utility rather than ornament, although the latter has not been altogether lost sight of. The walls throughout are built hollow, to prevent dampness; the outside walls and those on each side of the transverse hall have an average thickness of eighteen inches, while those separating the various class rooms have a thickness of thirteen inches. The exterior is built of the best quality of pressed brick. The plainness of the extended façade is relieved by projections and recesses in the line of the outer wall, by a horizontal line of marble work separating the first story from those above, by a large main entrance in the middle, by the cornice, and by the dome of the observatory above. Though simple in design, and constructed in an economical manner, the building presents externally quite an ornamented appearance.

The observatory is built upon two piers of solid masonry. These piers stand isolated from all the rest of the structure, being inclosed within the walls on each side of the front entrance. They are sixteen feet wide by two and a half feet thick, and extend upwards, without material change, from below the foundation to the top of the third story. There they are connected by iron girders, and on these girders the instruments rest. The dome of the observatory rests upon the other walls of the building, and has no connection

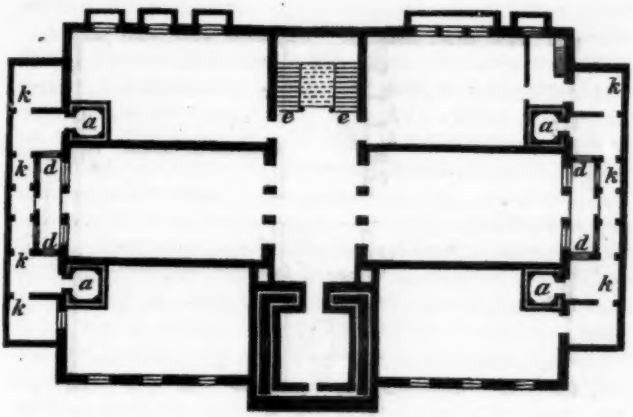

Fig. 2.—Basement.

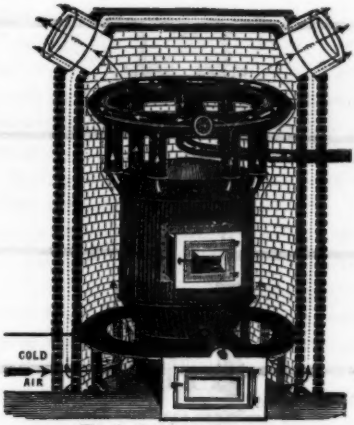

Fig. 5.—Chilson's Furnace.

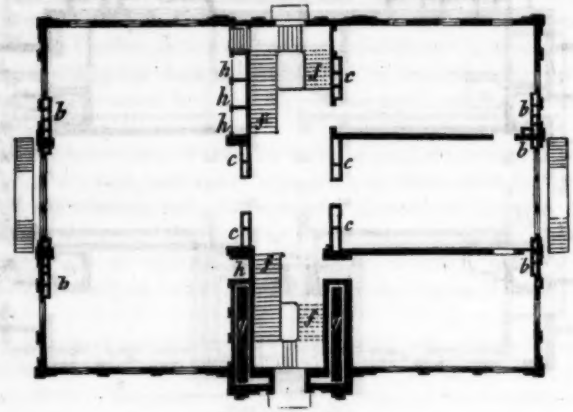

Fig. 3.—First Floor.

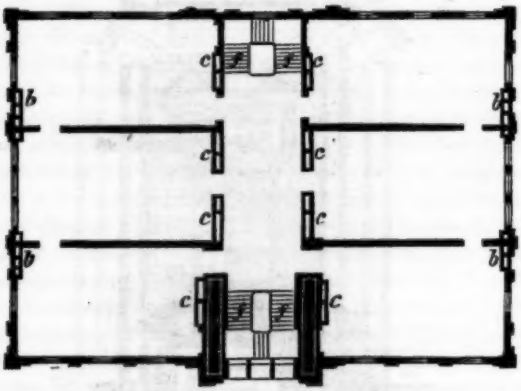

Fig. 4.—Second and Third Floor.

with the piers that are used to support the instruments. The height of the floor of the observatory above the level of the pavement, is eighty-two feet.

Throughout the building, careful provision has been made for light. This will be obvious from the most casual inspection of the plans. The windows are all large, and are as closely placed as a due regard to the strength of the walls would permit. Four out of six of the class-rooms on each floor, are corner rooms, admitting light from two sides. The large lecture-room on the first floor, is lighted on three sides.

There are two main stairways, one at each end of the large hall. That in front runs in a well, from the first floor to the arch of the observatory. That in the rear likewise runs in a well from the first floor to the third. The building has also a double flight of stairs in the rear, connecting the main hall with the basement, a double flight of outside stairs into the basement from each end of the building, and a small stairway connecting the chemical laboratory with the class-room above. The main stairways are all six feet wide, each stair having a rise of seven, and a tread of twelve inches. The door into the main entrance in front, is a folding-door, eight feet wide and eighteen feet high. That in the rear is also folding, eight feet wide and fourteen feet high. The main entrance into the lecture-room is likewise a double door, seven feet wide. The class-rooms are all severally connected by doors, with each other, as well as with the main hall. These doors are all three and a half feet wide. The building thus has admirable facilities for the movements of the classes, as well as for being instantly cleared in case of panic.

The general plan of the building is exceeding simple. It is in shape an oblong parallelogram, fronting lengthwise on Broad-street, being one hundred feet long by seventy-two deep. There are three stories besides the basement. The plan in each story is nearly the same. A hall, sixteen feet wide, runs east and west, dividing the building on each floor into two equal parts; these parts are again severally subdivided by walls running north and south, into three rooms, averaging thirty-eight feet by twenty-two. This gives six rooms on a floor, except on the first floor, where the whole of the north side is reserved for a lecture-room. The lecture-room on the first floor is sixty-eight feet long by thirty-eight feet wide, and twenty feet high, and is capable of seating six hundred persons.

The height of the several stories, in the clear both of the floor and the ceiling, is as follows: the basement story ten feet; the first

story twenty feet three inches; the second story sixteen feet six inches; the third story sixteen feet. The basement in front is five feet three inches above the level of the curbstone; and, as the lot descends considerably in the rear, the basement is, on an average, more than one-half above ground. It is divided into six rooms, with a transverse hall, on the same plan as the stories above, the rooms being intended for a chemical laboratory, clothes-room, wash-room, storage, &c.

In regard to the important matter of heating and ventilation, two methods engaged the attention of the controllers. The first was, to generate all the heat in one large chamber in the centre, and send it thence, north and south, to the ends of the building. The objection to this plan was the difficulty of producing, in connection with it, a proper ventilation. To secure good ventilation in an apartment, it is necessary to establish a current through it. The air must be brought in at one end and carried out at the other end. The ventiducts for carrying off the air, after it has been used, must be, as nearly as possible, opposite to the warm flues by which the pure air is introduced; consequently, if the hot air chamber were placed in the centre of the building, the ventiducts would have to be in the extreme ends. But the end walls, in a building standing apart from others, and entirely exposed to the external atmosphere, are naturally colder than those in the centre; they would consequently chill the ventiducts, and thereby greatly impair their efficiency in carrying off the foul air.

Besides this, in order that the ventiducts may be perfectly reliable in all weathers, it is necessary that some artificial means should be used for increasing the current by rarifying the air within them. This is ordinarily done by introducing, within the ventiduct, a jet of burning gas, or a small stove. The trouble and expense of such an apparatus is greatly increased by multiplying the number of places where it must be applied. It was, therefore, very desirable, that the ventiducts should be all brought together into one general tube before going out of the roof. One good fire maintained within it would then suffice for the whole building. But this arrangement would be impracticable if the warm-air flues were to radiate from the centre, and the ventiducts be placed at the extremities.

It was, therefore, determined to take the other method, namely, to centralize the ventilating apparatus, and generate the heat at the extremities. This is done by four of the largest size furnaces, two being placed at each end of the building, and the heat sent inwards towards the centre. This is indicated by the position of the hot air

flues, which are all placed in the north and south walls of the several apartments. The ventiducts being at the opposite ends of these apartments, all occur in the two that line the central hall, and are all brought together into two fire proof apartments in the loft, seven feet square, known as ventilating chambers. Into each of these is placed a large coal stove, and from the top is a large cylindrical exit tube, surmounted by an Emerson ventilating cap. By means of the stove in the ventilating chamber, a large amount of heat may be generated, and an impetus may be given to the ascending current to any extent that is desired.

This part of the arrangement is deemed especially important. In clear, cold, weather, when the furnaces are in action, and a current of warm air is constantly setting into one extremity of an apartment, it is not difficult to establish and maintain an ascending exit current from the other end. The air is forced into the ventiduct by the constant pressure from the other end. Moreover, it enters the ventiduct already warmer than the external air. The ventiduct itself becomes warmed; and so the current, once established, perpetuates itself. But when the furnaces are not in operation, nothing of this sort takes place. And yet, this occurs precisely in those parts of the year, when ventilation in a school-room is most needed, viz: in moderate weather, when it is not warm enough to open the doors and windows, and yet not cold enough to maintain a fire. At such times, the stove in the loft, acting directly and powerfully upon the ventiduct, will at all times create an ascending current, sucking the foul air up, as it were, from the several apartments, and thereby causing fresh air to enter from the other extremities. The position of the windows, directly opposite the ventiducts, gives a special facility for this purpose, when the furnaces are not in action. The windows, at such times, take the place of the warm air flues in supplying a stream of fresh air.

The following additional particulars may be mentioned in regard to the apparatus for heating and ventilation. The flues are all made large, both those for the admission, and those for the exit of the air. In the class rooms, which are thirty-eight feet by twenty-two, the warm air flues average one and one-sixth square feet, and the ventiducts two and one-third square feet. In all the rooms, the warm air is introduced at the bottom of the apartment, as near as possible to the level of the floor; and the ordinary opening for the escape of the foul air is also on the level with the floor at the opposite extremity, so as to sweep constantly the lower stratum of air, in which the pupil is immersed. The ventiducts are also

supplied with openings at the ceiling, to be used, not in ordinary, but whenever needed, to get rid of excessive heat. In reckoning the advantages of the building, in respect to pure air, especial emphasis should be given to the commendable height of the ceilings. Each apartment has a large volume of air at its disposal, in proportion to the area of its floor; and it is obvious, that the air of a room eight or ten feet high, is much more rapidly vitiated than that of one fifteen or twenty feet high. The average allowance of atmosphere allowed to each pupil is three hundred and forty-three cubic feet, equal to an area of seven feet square in a room whose ceiling is only seven feet high.

IV. b. REMARKS ON PROF. HART'S ACCOUNT OF THE HIGH SCHOOL.

Prof. Bache said, that in common with the other members of the Association, he had listened with great pleasure to the elaborate paper of Prof. Hart. Having had another institution already organized, so that they knew by their own experience what their wants were, the greatest care seemed to have been taken in the new building to adapt it to meet those wants; and while discarding ornament, their plain simple structure seemed to combine all the material requisites for the important institution over which Prof. Hart presided. In listening to the minute account of the details of the arrangements, he had recognized with much pleasure, several which had been suggested by the pupils themselves, as the result of their own observation of what was required. There were some questions of school architecture, of the utmost importance, particularly respecting ventilation and warming, which might now be solved by Prof. Hart; and he trusted he would not rest satisfied until the necessary experiments had been made. He would ask in regard to the ventilating tubes, which have an opening both at the bottom and in the upper part of the rooms, whether any experiments had been made to determine the circumstances under which either place was preferable to the other, or under which both might be employed.

Prof. Hart, replied in the negative. To ascertain the force and direction of the current under different circumstances, required special aparatus; and they had not yet made any satisfactory experiments of that kind; but hoped to do so at some future time.

Prof. Bache, remarked that this was a curious as well as important subject. Knowing the rarefaction of the impure gas by heat, we might suppose that we could calculate *a priori* its position. But partly in consequence of its diffusion, and still more in consequence of the varied

currents, we could not tell where we should find it. Hence the importance of making some direct experiments with regard to ventilation from the floor, and ventilation from the ceiling. Then as to the dimensions of the ventilating tubes; they might be too large, as well as too small; so that the size of the maximum useful effect was a desirable subject for investigation. He referred also to the error sometimes fallen into by builders that by increasing the length of a horizontal flue the draft was increased; whereas it would be actually diminished by the resistance from friction.

Prof. Hart stated, as an illustration of the necessity of properly arranging and proportioning the ventilating flues, that when he had explained to the carpenter the unusual extent of the flues which they required in the High School building, he had got the idea that wherever he could put up an additional flue, it would be a special favor; and so had put up an extra series of flues in the east and west wings of rooms, supposing that at least they would do no harm. But when the fire was built, Prof. H., had found a fine draft upon the eastern side of the building, while upon the other side the foul air was blowing down in every room. The next day, the wind having changed, the draft was upon the western side, while the foul air was pouring down in all the eastern rooms. Upon boarding up all these unnecessary flues, this counter current was prevented, and there was always a sufficient draft upon both sides of the building.

In the ventilation of basement rooms, it seemed to him of the utmost importance that there should be a ventilation provided for the bottom of the room. Carbonic acid gas being specifically heavier than common air, and sinking to the floor as soon as the room is cooled, there must necessarily be in basement rooms, especially where the only exit is by ascending stairs, a layer of impure gas resting upon the floor, which may only be temporarily disturbed by our wading through it, and which children in those rooms must necessarily breathe. The result would be the same, although in a mitigated form, as in the Italian grotto where a man could walk without injury, but where a dog could not enter without suffocation.

Dr. Lambert inquired, whether any facts had been determined as to the comparative healthfulness of heating apartments by heat radiated or by heat generated in the apartment.

Prof. Hart said, that he could not answer the question categorically, not having had sufficient experience in the use of heat generated in the apartment. He proceeded to state facts in relation to the health of one of the professors of the High School, who had formerly been much troubled with severe colds threatening pulmonary consumption, but who appeared to have been restored to perfect health; a result which Prof. H. attributed to the superior mode of ventilating and warming the High School building.

Dr. Lambert, referred to cases where the use of radiated heat, brought from furnaces, had been supposed to cause injurious effects.

Prof. Hart, suggested that the cause might have been that the iron of the furnace with which the heated air was brought in contact had been heated to redness. If Chilson's or some similar furnace were used, which perhaps could not possibly be brought to a red heat, and if the hot air flues were sufficiently capacious, so that large supplies of warm air might be introduced instead of small jets of hot air, he could not conceive how it could injure the health.

Dr. Proudfit, referred to the satisfaction which Culver's furnace had given the Free Academy at New York; and stated the benefit which he had personally derived from its use.

Mr. Cooke, also bore testimony to the benefit which a member of his own family had derived from the introduction of a furnace.

Mr. Barnard—having been called on, remarked—that he had not earlier taken part in this discussion, simply because his own views on the principles of School Architecture were pretty well known, and he had nothing to add to what had already been so well said, in commendation of this structure which has been so admirably illustrated and described by Prof. Hart. He thought so much of these plans, and of this school, that he had already helped to give to an account of them a circulation of over 15,000 copies. The school itself, from its reorganization by Prof. Bache, in 1839, has been one of the standing arguments with him in favor of a broad and liberal system of public instruction in all of the large cities of our country, and he was rejoiced that the school was now domiciled in a manner worthy of its usefulness and its position. For a school organized on this plan, there is no building in this country or in Europe, so far as he knew, in which the now recognized principles of school architecture are so thoroughly carried out. He was satisfied that the apparatus, and means adopted for warming and ventilation, if properly watched, will prove entirely adequate to secure the highest degree of comfort, and successful labor on the part of pupils and teachers—a consummation now rarely reached even in many of the recently erected and most costly school buildings.

V. UNITED STATES COAST SURVEY.

NOTICE OF THE VISIT OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION TO THE COAST SURVEY OFFICE.

THE Association having been invited to visit the Office of the United States Coast Survey, a large number of its members inspected that establishment under the guidance of Prof. Bache, the head of the Coast Survey, and of Capt. Benham, U. S. Corps of Engineers, the Assistant in charge of the Office.

It is in this office that the results of the different field-operations of the survey are collected and combined to form those charts, the usefulness, accuracy, and beauty of which, have met with so much acknowledgment at home and abroad. For the purpose of carrying on its various functions to the best advantage, it is organized into different branches or divisions; these were visited successively by the association.

In the *computing division*, the latitudes and longitudes of the headlands, light-houses, and other marked points on the coast are calculated from the astronomical observations and triangulations made in the field. Here everything is reduced to an admirable system of forms and checks, leaving no chance for errors to remain undetected.

In the *drawing division*, the topographical and hydrographical surveys, based on the data obtained by the computers, are united into charts, showing the shore line and all topographical features of the land, such as hills, woods, fields, houses, roads, &c., and the depth of water, rocks, shoals, and the general configuration of the sea-bottom. The field-surveys are generally made on a scale of one-ten thousandth part of matter, (about six inches to the mile;) large enough to admit of every object of note, being distinctly represented. In the office they are drawn on various reduced scales, for the purpose of being engraved on copper, which is done in the *engraving divisions*. There, as in the other branches of the work, economy of time and perfection of results are obtained by a division of labor. Each engraver performs that portion of the work for which by talent or acquirement he is best fitted; the plate passing successively into different hands, the hill-shading (which most determines the artistic character of the plate;) the woods, the sand, the lettering are done by persons who have great proficiency in the several styles, thus securing the very highest character of art.

The *Electrotype division* of the office, is an important element in the publication of the Coast Survey charts. By the galvano-plaster process, that new and wonderful art by which metals are transferred and moulded by the agency of electricity, casts are taken in copper from the

engraved plates on which the engraving appears raised, of course. From such a cast or mould, any number of plates may again be obtained by repeating the process of galvano-plaster deposition, corresponding in the minutest particular to the original engraved plates, which are preserved in the archives, while the charts are printed from the electrotype copies. The cost of reproducing the latter whenever they become sensibly worn being inconsiderable, none but perfect impressions are ever issued.

The *printing* of the charts also forms a part of the business of the office, and is performed in the highest style of the art, as an examination of any of the maps will show.

There are depôts for the sale of the Coast Survey charts in all the principal ports, and they are sold at extremely low prices, which are calculated merely to cover the cost of paper and printing. The charts are besides freely distributed, on application of the respective members of Congress, to all educational and literary institutions in the country.

The strict economy with which the Coast Survey is conducted, and which has been acknowledged by many successive National legislatures, and approved by increased appropriations, is evidenced to the visitor by the appearance of its office of publication. We cannot but be struck by the extreme frugality of its accommodations; here are no handsome mahogany desks, no arm-chairs, no carpets—plain pine tables, common wooden chairs, uncarpeted floors in rooms hired for the purpose—everything denotes the strong business character of the establishment, when all available means are applied to the purpose in hand.

The phenomena of the tides as recorded by many simultaneous obser vations on the Atlantic and Pacific coast of the United States, are discussed and investigated in the *tidal division* of the Coast Survey Office, under the immediate direction of the Superintendent, Prof. Bache. This subject is one of as high scientific interest as of practical importance; the highest powers of analysis are required correctly to interpret the observations and refer them to their causes, by which means alone it will be possible to predicate with certainty the stage of tide at any time for particular localities—a result of paramount value to navigation, and which, when attained, will of itself be an enduring monument to the Coast Survey.

This great national work, has within the last ten years reached an expansion which is calculated to lead rapidly to the attainment of the most important results, and to its final completion. Proposed as early as 1807, under the auspices of Mr. Jefferson, it failed of being prosecuted on account of political disturbances of that period and the subsequent war. Revived after a lapse of ten years, the undertaking did not meet with the continued support of Congress. But, when in 1833, the plan was broached again, the want of a thorough survey of the Coast, and the insufficiency of coasting-maps had been so sensibly felt, that the work was authorized on an adequate scale, under the superintendence of the late Prof. F. R. Hassler, who successfully prosecuted it up to the time of his death, in 1843. The progress at first was necessarily slow;

methods had to be devised, means created, assistants trained; the fundamental portions of the work, barren in immediate practical results, but vital to the correctness of the work had to be executed in advance to a certain extent, before results of practical value to navigation could be obtained. A near sighted utilitarianism among members of Congress, unable to see the important practical results that were to spring from the system adopted, often cramped the pecuniary means of the survey, and harassed its chief. His successor, the present Superintendent, has largely gained the confidence of the country, and under his auspices increased appropriations have been made by Congress, and the operations of the survey have been so extended as to be carried on simultaneously in all the states and territories contiguous to the ocean. From New Hampshire, to North Carolina, the survey is very nearly completed, and charts have been published of the most important harbors, approaches and dangers on all parts of the coast.

While the principal objects of the survey are universally appreciated, its influence on education should not be overlooked, and deserves special notice at our hands. The positive increase of geographical knowledge, is, of itself, a point of great value; for it is not only in minute details that former maps have been corrected—in many instances the principal features of the country were erroneously represented. On the Pacific coast especially, the contributions to geographical knowledge have been very important.

This knowledge is not only procured, but is widely disseminated by the distribution of maps, charts, and the annual reports of the Superintendent, to the various literary and collegiate institutions of the country.

A number of young men annually enter the Coast Survey service, and receive there a training in the practical application of mathematical and physical science, superior to what is afforded by any other institution. The prospect of taking a part in this great work has served as an incitement to students, and has been the cause of raising the standard of the scientific course in many colleges, where the introduction of the study of geodesy is an evidence of this influence.

The members of the association, also visited the office of *standard weights* and *measures*, which is also under the superintendence of Prof. Bache. The construction of copies of the United States standards for the several states, and the principal custom-houses, is most ably carried on under the direction of his assistant, Mr. Joseph Saxton. The balances constructed here have everywhere been acknowledged as of unequalled workmanship, and a gold medal was awarded to them at the Great Exhibition in London, in 1851.

All the individual states having adopted the standards of the General Government, a desirable uniformity will be the result; and many manufacturers of measures and weights have availed themselves of the facilities afforded at this office, to make their own standards and articles of manufacture correspond to those of the United States.

While the uniformity thus secured is of great practical value, there is

still room for progress in legislation on this subject. The standards at present adopted, viz: the pound *avoirdupois*, the yard, and the gallon, are not sub-divided decimally, and have no simple relation among themselves, being in this respect like the British standards, to which they very nearly conform. It may be hoped that in the course of time a general appreciation of the advantages of a decimal system, and of a simple relation between measures of length, capacity and weight, will lead to a revision of this subject, and the adoption of a system similar to that of the French, whose example we have already followed in our decimal currency. The advantages of their system might be obtained even while the general substitution of the French standards in the place of our own cannot be considered as practicable: this subject draws attention under a novel point of view, Prof. Bache, having expressed his ability to furnish standards of lengths invariable at all temperatures, an advantage which must be highly appreciated by all surveyors, who in localities where property is very valuable, have found great inconvenience to arise from the variability of their measures of length.

On taking their leave, the members expressed themselves highly gratified by their interesting and instructive visit.

VI. DISCIPLINE.—MORAL AND MENTAL.

BY Z. RICHARDS, WASHINGTON.

THE careful observer of the efforts of the friends of Education, will not fail to observe that the spirit of the age is favorable to real advancement. Theories, plans and experiments are multiplying almost without number; and, though many of them, upon trial, prove to be false or useless, yet on the whole real progress is the result. The demands of the age encourage improvement; and a spirit is therefore awakened to supply these demands. Genius and ingenuity are called out; and the result is, that in many things, progress is strikingly evident; and, though the times are marked with the ruins of exploded theories, and futile, impracticable plans; yet the agitations, like those of the elements, are purifying the educational atmosphere.

The difficulties in the way of true progress, are not to be found in the want of good theories, so much as in the want of the ability to carry them out. Talent is not so much wanted, as tact. The intentions of a great many educational experimenters are good, and their efforts well meant, though not always well directed. Yet, in the cause of education, and in the work of practical instruction in our own country, there are many engaged, who understand the work well, and are able to do it: at the same time, it must be acknowledged that the larger portion of those engaged in the business of school instruction, have very inadequate ideas of their work, and a great lack of ability to execute it.

If my observations are correct, the great difficulties in the way of real progress, are to be traced mainly to the want of a proper understanding of the *nature*, *object* and *end* of *moral* and *mental* discipline; and also to the use of improper means for securing such discipline.

In presenting the few thoughts which my experience has suggested upon this subject, I desire to draw out the more mature views of others; and thus be the means of adding to the stock of knowledge, which will most essentially aid in carrying forward the great work of school instruction.

Discipline must be considered as one of the prominent objects of school training. School discipline then should be thoroughly un-

derstood. But when this subject is introduced, the ghost of a rod or strap rises up before the troubled vision of most people. Ask what is meant by a good disciplinarian in school, and the general reply will be, "the teacher who knows how to inflict a successful whipping; one who knows how to make boys learn to be wise and good, by a liberal use of the rod." Many people seem to have no higher idea of good discipline in a teacher, than that of being *master*, in a *physical sense*. A master he should be indeed; but not of the rod alone. Law and order must be maintained; but the strap, or corporal punishment is only *one* of the means. The horse may be controlled by the bit and the lash; so the child may be *forced* to obey; but no obedience will amount to discipline, properly considered, which has no higher end. A government of pure force may be disciplinary; still it is not all that is needed in training moral and intellectual beings. In school discipline, therefore, the *moral* and *intellectual* nature of the pupil must be especially regarded; not, however, to the neglect of the *physical*.

I have before said that corporal punishment is only one of the means to be used in securing discipline. Those, therefore, who regard school discipline as nothing more, have very imperfect views of the subject.

Punishment, as we shall see more fully hereafter, in its full sense, is by no means necessarily physical. In fact it has reference mainly to the intellectual and moral being. Punishment, thus viewed, is not *all* that belongs to discipline; yet I am inclined to think, that if its real design, and true nature were more fully understood, it would be seen to make up no small part of real school discipline. But all punishment, in order to secure proper discipline, must be *moral* in its ultimate results. But is this opinion generally received? If I have rightly observed, it is not. Physical or corporal punishment is not generally considered, as moral in its effects.

I shall therefore consider all punishment as an essential part of moral discipline.

But what is moral discipline?

It seems to me to be such a course of training, as will secure the full development and proper control of all the moral powers; so that the passions, the appetites, and the desires may serve to perfect our present and future happiness. The conscience, which enables us to feel that there is a *right* and a *wrong*, must be so enlightened and influenced by proper training, as that its dictates may be safely followed.

Moral discipline is to be secured, so far as possible, by the proper

See line 11 - next page

ples of correct human action—*truth, justice, right;* and by the judicious enforcement of moral precepts. What is right, and what is wrong must be understood; and this is not a task so difficult as many imagine. To incline the will to obey the right, and avoid the wrong, is the great, the difficult work. As an illustration, I would ask, what child in this christian country does not know that it is right to speak the truth and wrong to lie? Yet what teacher has not found deception or lying, not only one of the most common and alarming of moral delinquencies, but one of the most difficult to correct?

In view of the principles above alluded to, it seems to me there are *three* ways by which the teacher or the parent is to train the child to obey the right and avoid the wrong.

presentation, on all proper occasions, of the great cardinal princi-

1st. By instilling into the mind of the child, on all proper occasions, and in the most judicious manner, the truths of Revelation, and such moral precepts as harmonize with Revelation. The *occasion* and the *manner* have very much to do with the success which is so desirable. On this topic I would be glad to enlarge, if the present circumstances would allow. I am aware that it opens the great field of religious instruction in our schools; and that it is a subject which is now exciting great interest and anxiety among the friends of education; and which is considered a most difficult one to dispose of. Still the subject must be met and disposed of; and there is but one best way. Who is wise enough to point out that way? Yet much can be done in the way of imparting religious instruction in our Schools, which will meet the approbation of all good citizens.

2nd. By example. The teacher must be a model of all those moral excellencies which he recommends to his pupils, if he expects his moral instructions to produce beneficial results. As is the teacher, so is the pupil. In no way is this saying more strikingly exemplified, than in the moral influence of the teacher. He must therefore conscientiously *adhere to truth in all he says and does.* He must understand, administer and even love justice and right. He must have a clear, quick and *pure* conscience. He must, every day, every hour, every moment, feel and fulfil the obligations he is under to his Heavenly Master. As no parent is fit to bring up children, so no teacher is fit to have the training of them, who has not a heart to exhibit a correct moral and christian example. I would be glad to specify some of the necessary traits of character in the teacher, and the mode of forming them, if time and space

would allow. Yet, even sound moral precepts, and correct examples are not *all* that are necessary to moral training. The teacher may be faultless in his endeavors to impart sound moral instruction by precept and example, and yet not do all he can do, for the moral training of some pupils. The blessing of Heaven is not by any means to be disregarded by the teacher; for on it especially must he depend for success in every effort. But another way by which the teacher is to train the child to obey the right and avoid the wrong is,

3d. By punishment. If neither precept nor example will make the child do right, he must be *forced* to it. This is a prerogative, and a duty of the teacher. God in the order of his providence, and by divine commission has made the parent and teacher the dispensers of punishment, when necessary.

But here I must recur to my former position, that the object of all punishment is *moral*. In the infliction of it, the *mind must be reached;* for the mind is to be the medium to the heart. The reason and judgment and *will*, must be affected; *first*, by the presentation of such motives and reproofs as will reach the mind directly; and *secondly*, by the infliction of bodily pain. The mind can suffer pain as well as, and independent of the body; and in as much as the mind must always be reached, some have concluded that the mind should be the only medium of reaching the moral feelings. Hence it comes to pass that so many advocate the moral suasion principle; and denominate the use of the rod as a relic of barbarism. But even the best teachers have found that moral motives will not always reach the moral feelings. The only other mode of reaching the moral sense, is first to reach the mind through the body. God has recognized this as the true method, when He has said "chasten thy son, while there is hope, and let not thy soul spare for his crying;" and "He that spareth the rod hateth his son; but he that loveth him, chasteneth him betimes." Here we learn by divine authority, that physical means may be used, nay, sometimes *must* be used, to accomplish a moral end. Corporal punishment can then accomplish no good end, if it is not a means of moral training.

Much of the force of the objections to the use of the rod, or to corporal punishment, arises I think from a want of a proper understanding of its real relation to the moral feelings. I can hardly hope to make this matter fully understood; still I will venture to give the view which satisfies my own mind.

But first let us ascertain what true punishment is. The best

definition I can give, is, that *it is pain inflicted upon the body, or mind, by proper authority, to reform or deter.* We must keep in mind, however, that the aim of all punishment should be, to reach the moral feelings.

To expand the above definition a little, I would say in the *first* place, that the moral feelings are to be reached through the mind, either by motives of a moral, or intellectual character; or, if these fail, (as it must be admitted they may) by the infliction of pain upon the body.

In the *second* place, punishment must be inflicted by *proper* authority. In the case of the minor, this authority rests in the parent; or by delegation, in the guardian or teacher. If these agents can not prevent the minor from trespassing upon the rights of society, then society has the authority.

In the *third* place the object of punishment is *first* to reform and correct; or to give a right direction to the thoughts and feelings, when they have been perverted; and *secondly* to deter the child himself from a repetition of his fault; and also to deter others from a commission of the same.

Now it seems to me that there is a very clear and important relation between the rod and the moral feelings, and that not to recognize this relation, is not to recognize the generally acknowledged relations of matter and spirit. If the rod, which our Heavenly Father has directed the parent to use upon his child, and not to spare for his crying, has no relation to the moral feelings, then has not God designed any of his physical judgments for our good. But we must admit that God's word does recognize this relation; and that he meant we should act on this recognized relation, when He said "*Train* up a child in the way he should go."

But as there are some hair splitting, speculative inquirers after truth, who are wise above what is written, let us see if we can not trace out this relation upon natural principles. For an illustration, let us suppose that the child has violated some known rule of his parent or teacher; or he may have been guilty of some moral delinquency. All moral and intellectual motives have been exhausted to bring him to repentance and reformation. Mind *alone*, fails to reach mind, which must be done. The rod then must be used to inflict pain upon the body. The culprit knows or should be made to know, that he feels this pain, because he has *done wrong;* because he has violated *truth* and *justice.* Unless his body is insensible to pain, the remembrance of the pain, will remind him of his sin. The fear or dread of the repetition of this

pain, will restrain him from the repetition of his fault. This course may be followed, until doing right becomes a habit, if nothing more; or his moral feelings may become averse to his fault, and thus reformation may be effected. If the desired end is not thus gained, then human responsibility ceases.

For a particular illustration, let us suppose that a child has not learned, that one of the most important lessons of this life is *self denial.* This lesson he should learn, both for his own, present, and future happiness, and for that of others. The gratification of his passions and appetites seems to be his first object. He is commanded to deny himself; to restrain his appetites. He disobeys without regard to any future consequences. Then let him feel the present consequences—*that* chastisement which high heaven has sanctioned—that use of the rod, which is not to be spared for his crying. If the consequent reformation does not follow, his case may be considered incorrigible. Yet if this course were pursued with the erring child, I think there would be a much smaller number of incorrigible cases than we now have. It may be said that the evil begins back of the school-room, in the nursery. That may be; still the principle is correct, and should be applied as far as possible in the school-room; *and well may we pray that it may be better understood in the family.*

Suppose again that we wish to teach the child to love his parents, brothers, and sisters or schoolmates. He is, it may be, guilty of violent hatred, which manifests itself in outward acts. For mere dislike, he may be induced by moral motives to govern himself; but if it results in violent acts, which moral motives will not reach, then the same course may be pursued, as in the case of self denial; and every case of moral delinquency may be treated in the same manner.

If the views above presented are correct, we can not fail to see that government, or if you please, punishment, makes up no small part of moral discipline. When the child has been taught, and trained to habits of implicit obedience to his parents and teachers; and further, when this training has been so conducted, as it may be, as to *enable the child to govern himself, the great end is reached;* a sure foundation of a correct character is laid; and the most effectual pledge is secured for obedience to all laws human and divine. I think a careful examination of facts would prove that those youth, who have thus learned to obey their parents and teachers implicitly; not those who have been whipped the most, and subjected to the most rigid severity, will make the best citizens and the best christians. The secret of all insubordination in society is to be

found in the want of proper moral discipline, at home and in the school; perhaps I ought to say to a want of quiet and habitual submission to *parental* authority. To what error in early education more than to this, can be traced the prevalent insubordination to God and his word? Let this error be thoroughly corrected, and we shall see verified that divine direction "Train up a child in the way he should go, and when he is old he will not depart from it."

Thus far I have considered moral discipline, as distinct from religious instruction, with the intention of developing correct general principles to be observed in moral education. I have endeavored to advance such views, as I thought would meet with no objection from any good man.

Religious instruction and religious training must be given; and all the fundamental principles of our common christianity may be safely insisted upon by teachers, and they *ought* to be; yet not as a separate course of instruction. The spirit of our holy religion should always be regarded, and exemplified; and I am inclined to believe that a system of public instruction for the whole people can not safely include more. If all teachers would be governed by the views of moral education, I have tried to present, I think no good citizen would object. Very few persons are so illiberal as to object to a teacher's imparting wholesome moral instruction. Denominational instruction must be exclusively confined to denominational, or parish schools. No foreign standard will answer for us; we must have an American system.

The subject of mental education, or *mental discipline*, next demands our attention, as a part of school training. It is with great diffidence, that I enter upon a subject of so much importance, which the wisdom and experience of so many enable them to understand better than myself. If I can awaken a spirit of inquiry upon this subject, which shall result in the spread of more correct views, I shall be satisfied.

Nearly every educational paper, lecture, and discussion, treats more or less of mental discipline. The peculiar merits of every branch of education are considered with reference to its tendency to develop and train the mind; but I have been led to think that very many of the views expressed are too low, if indeed they are not incorrect. It is indeed important that those studies should be pursued which are best calculated to discipline the mind; but still it is of the first importance to know what mental discipline is; and what laws or principles, rather than what books, are necessary to secure it.

What then is mental discipline? I would first reply negatively, that it is not pain nor necessarily the result of pain or punishment. It is not what many mistaken parents and teachers seem to consider it,—the storing of the mind or memory with facts material or immaterial. It is not going to school, nor the reading of many books. It is not knowledge. Though its acquisition is of the first importance, yet it does not consist in the number of different studies passed over; nor even in the ability to solve mathematical problems, or translate Greek and Latin. There are many who have done all this, and yet have not gained true mental discipline, as I conceive; any more than that a man must have a healthy system, who can swallow down every kind of food, or freely quaff of every kind of drink.

This, indeed, is a practical age; yet it is somewhat amusing and sometimes painful, to observe the various views of people as to what is a proper education. With very many there is nothing practical in education, unless it increases the material—the dollars and cents. With some, personal accomplishments, a few *ologies* and *ographies*, the use of the brush, the pencil, the needle, the piano, the etiquette and paraphernalia of the ball-room, and the dining-room, with its gossip; a little yellow covered literature, embracing the last novels; readiness in making change, and the ability to write one's name and smatter a few French phrases, are all that enter into their views of a good education; and they can not conceive of any thing more necessary. And why should they when their silly mothers and some silly teachers practically teach them so? Some of these qualifications may be good in their place, to a certain extent, but they are neither education, nor the object of education, which I conceive to be the proper development and discipline of the mind. But it should be observed that there is a distinction to be made between development and discipline of mind. A full development of mind will make a man of great power of thought; and discipline will enable him to use his thoughts as he pleases. The one will make a person a brilliant and startling genius, the other a person of reason and judgment. The one will be eccentric and unreliable; the other will be regular and reliable.

Before the importance of mental discipline can be properly understood and appreciated, the people must learn and feel that the mind is more valuable than the body; that its desires when properly gratified, its powers when fully developed and properly disciplined, its cravings when properly satisfied, will yield more rational and pure happiness, than all that can flow from "the lust of the flesh,

the lust of the eye, and the pride of life." Yet most people seem to be seeking those things which minister to the carnal appetites. The growth of mind, the exalting and purifying influence of pure thought, the comprehension of great truths, the ability to think on what one pleases, and the power of controlling and holding one's thoughts to the desired object of contemplation, are means of happiness little understood and little thought of, by very many who think they know the value of education. When this fact is fully realized, is it any wonder that we are struck with astonishment at the strange perversion of our noble powers! Yet we may not consider it so strange, when we consider the tendencies of education at home, and often even in the school. The animal and the sensual, rather than the intellectual and the moral being, receive the greater amount of development and discipline; and the animal passions thus developed, blunt and paralyze those noble powers of the soul, which alone can exist to enhance our happiness or misery, when heart and flesh shall fail.

Mental discipline then may be defined as being such a development and training of all the mental powers or faculties, by habitual exercise, as will most effectually exhibit their native power, and give the subject the full control over them, so that he can use them at will to the extent of their capacity. To acquire this ought to be the great end of education. This is the great work of the teacher; and to him, and to all who deal with mind, nothing can be more important than to know how to accomplish this work.

Considering this definition to be mainly correct, let me deduce some of those principles, which, it seems to me, ought to be regarded in the training of the mind. I shall not, however, be able to introduce those practical illustrations, at this time, which the importance of the subject demands; and which would be quite as interesting and profitable, if this were the place to present them. It is no part of my object to determine in what part of the body the mind is located. It is enough for me to consider it as a tenant of the body, having the whole body under its control; yet materially affected in its development and training by the conditions of its tenement. The body is the medium through which the mind is to exhibit itself. What the mind would or could do, if freed from the body, we are not now able to know. If it were not affected by this earthy, sin-corrupted tenement, I suppose its powers would be developed and perfected immediately, and fitted for the service of Him who made it.

The following are some of the principles which, it seems to me,

ought to be especially regarded in disciplining or educating the mind.

The *first* is physical health, which may be considered as a condition. The body must be as free as possible from disease; for the mind sympathizes with the body. A weak suffering body will not be likely to have a strong, active, and well-controlled mind. All intemperance or excess, in eating, drinking, or exercise, all exposure to changes of temperature, and all irregularities of habits should be scrupulously avoided. The laws of health should be carefully studied by every parent and teacher; for they are of vital importance, yet easily understood. It must be admitted that this subject does not receive the attention it deserves.

If these laws of health and physical development are allowed to be violated, mental development and mental discipline will be secured with difficulty, or rather not secured at all. It is almost useless to try to impart mental instruction to those pupils whose parents, out of misdirected kindness, allow them to indulge their appetites to excess, or to disregard in any way the laws of health. It could be easily shown that the teacher also has a responsibility in this matter.

But in the *second* place correct mental discipline can not be secured without *giving* and *holding* the *attention* to the subject under consideration. The ability to fix and hold the attention can not be estimated too highly; for all success in scholarship depends upon it. It can not be disregarded with impunity even in the *youngest pupil;* for the *very first efforts* to instruct the child will form the habit for good or for evil. The difficulty in fixing and in holding the attention experienced in advancing years begins with the child. Whatever, therefore, the pupil is required to do should receive his undivided attention, and nothing should be done without it. Whether one or many are to be instructed at the same time, the attention of every one must be given. Care and judgment are highly necessary, of course, in presenting just such thoughts and lessons as are adapted to their capacity. Then again, one thing at a time should claim attention, until it is fully mastered. Let that one thing be within the reach of the child's mind, and then impressed upon it until the idea is perfect. But I hesitate not to express my belief that more instructors fail on this matter of attention than on any other which relates to mental discipline. I repeat that *attention* is the first thing to be regarded in the business of instruction. A failure here is a vital failure.

But I must say farther, that in this part of his work as in every

other, the teacher must be a model for his pupils. No scatter-brained instructor will make an attentive scholar; and consequently such a teacher can not impart proper mental discipline.

Again, the *first* instructions should be given by those instructors whose minds have been correctly trained, and who themselves understand the laws which should direct the development of mind. The person who lays out and begins the great work of educating an immortal mind, should be a *master workman*. If only an edifice of brick and mortar is to be erected, the most skillful architect, and a wise master-builder must be employed to get the work ready for the more inexperienced workmen. How much more important is the planning and beginning of that education which is to fit the mind for its existence, long after the walls of brick and stone shall have crumbled and dissolved into their original elements. The starting point then is the most important; for if this is wrong, the whole superstructure is wrong. "Just as the twig is bent, the tree is inclined." To start education rightly requires as much skill and as much knowledge of a certain kind as to conduct it aright afterwards. Hence we may see the utter folly of committing the first instructions to the most inexperienced teachers, so common in our country. Ten thousand evils grow out of this custom; and we may well ask, *When will the world grow wiser on this subject?* Every friend of true education ought to make his most solemn protest against this unreasonable practice. Still I am aware that this evil will continue until every community will provide proper means for training teachers such as some portions of our country now afford.

Again, to keep the mind under proper discipline when started right, the instructor must have power over his own mind, and be qualified by mental training and a fund of knowledge to meet the growing capacity and the strengthening powers of the pupil. This statement alone must suffice here; for the illustration of this position might fill pages.

Again, it should be known and ever remembered, that the laws which govern the mind are similar to those which govern the body, in its development and discipline.

And *first*, the mind requires active, well-directed *exercise* and *rest;* and these should alternate regularly and systematically, as day and night, through the whole course of mental training, *until every proper mental exercise becomes a habit.*

Secondly, the mind, like the body, requires food, or matter for thought. This is to be furnished from the experience of others, in

oral or written instruction, or from the great book of nature. And here *first* it should be noticed that this food—these subjects of thought—must be of the *proper quality*, if we would secure healthy development. Here, as much as any where, perhaps the wisdom of the teacher will be taxed, in selecting the best kind of books, in presenting proper subjects of thought, and in pointing out the proper sources of improvement. Poisonous food may be administered to the mind as well as to the body. Yet I am inclined to believe that the *kind* of study pursued is not of so much importance in securing proper discipline of mind, as the *manner* of pursuing it. Every useful branch of education can be so pursued, I think, as to secure proper discipline. One branch of study will secure one kind of discipline, and another, another kind of discipline; for discipline, and not science, is the first great object of education.

Latin and Greek *may* develope the powers of the right arm, and mathematics the left, but our own language, with its accompaniments, must make up and develope the head, the body, and powers of locomotion. If foreign languages and mathematics have any peculiar merit in mental discipline, I think it is to be attributed mainly to the fact, that the pupil can make no useful progress in them without personal effort and undivided attention.

Again, these subjects should be furnished as food to the mind in proper quantities; not too much nor too little at a time. Life may be preserved with a mere pittance of food, but not sound health. So a *little* knowledge will have its good results. I can not adopt the langunge of the poet, that "a little learning is a dangerous thing;" still, to secure proper mental development, we need to make strong and vigorous mental efforts; just as we would secure the greatest strength of muscle, not by overtaxing it, but by habitually using it as much as it will bear. But let it be borne in mind, that knowledge is not to be poured into the mind of the pupil by the teacher, any more than the master workman is to do the work for his apprentice. The teacher must provide the work, present the inducements, and see that it is done, *and done right*. The pupil is the agent, and not the passive agent either. Teachers are not so apt to fail in providing a sufficient amount of work, as in presenting proper inducements, and in being sure that it is done right. Here, too, let us be reminded of the responsibility of the teacher's profession. How unphilosophical to commit this work to young and inexperienced hands. Well may he who realizes these fearful responsibilities cry out, "Who is sufficient for these things!

Another view which I would present is the adaptation of the subjects of study to the age of the pupil, and to the state of mental development. Sometimes milk will be required, (not *milk and water*) and sometimes strong meat. I must deny myself the gratification of illustrating this very fruitful theme. Yet I will say that the laws of progress in the growth of mind are evident, though not as well understood and regarded as they ought to be. We hear much about progressive books, progressive series of books, and progressive instruction, yet a careful and philosophical examination of the whole matter, by a master mind, can not fail to prove that the natural laws of progress have too often been disregarded.

In conclusion I will say, that it seems to me important, that the views I have presented, though not new, should be thoroughly understood by all teachers; and if *parents*, as well as teachers, could be all brought to feel their importance, a mighty change would come over the systems of family and school education. There are very few communities, and very few parents, who do not need to be enlightened on this subject. Even the good that *is* done is not *fairly* understood and appreciated. Every one considers education highly important, but very few understand what is necessary to gain it. As growth of mind and mental discipline can not be measured by the eye or ear, nor by the undisciplined, so oftentimes real changes and improvements are unobserved. As the outward change is most easily noticed, so it is often taken for an inward change. Really the most important changes in a course of education are such as are most likely to escape observation during the formative period. This process, however, the true teacher understands. Let us labor to make all understand it.

VII. PUBLIC EDUCATION AMONG THE CHEROKEE INDIANS.

Mr. William P. Ross, who had taken a prominent part in the education of the Cherokee Indians, having been requested to make a statement as to the condition of education among these Indians, said:

We have a system of common schools. Our funds for their support are derived from investments made under treaty stipulations with the United States. We receive only the interest from these investments, which we apply to the support of every description of our schools. The first is what we call our public schools. Of these we have twenty-one, scattered in different parts of the Cherokee country. They are under the immediate supervision of a Superintendent, who has the power of appointing three directors to assist him in the management of these schools. Our teachers, before they are appointed by the superintendent, must pass an examination before an examining board, consisting of three members. Upon presenting themselves for examination, they are required to furnish a certificate of good moral character. If they pass a successful examination before this board, they receive a certificate to that effect, and may then be employed by the superintendent They receive for their salary at the rate of $400 per annum. The majority of our teachers at present are natives of the Cherokee country, and a part of them are females. The other class of schools supported out of our school funds is the high schools or seminaries, of which also part of the teachers are females. They are somewhat upon the plan of the college, although the course of studies is not so high as that embraced in the colleges of the United States. The buildings are intended for the accommodation of one hundred students, although at this time they have not such a number. Twenty-five annually, provided that number can be obtained, are taken from our public schools, after advancing to a certain stage, and are admitted to these high schools, where they pursue a regular course of study entirely at the expense of the nation, excepting of course their clothing and a few minor articles. But their board and tuition are given them free of expense to their parents or guardians. We have in each of these high schools

three teachers. The principal of our female seminary, and in fact most of our female teachers have come from Mt. Holyoke, in Massachusetts. Our male teachers have been educated at Rochester, New York, excepting one gentleman who is a graduate of Yale College. We pay our male and female teachers in connection with the seminaries, the same salaries; an arrangement to which the gentlemen object, but to which I believe the ladies have never interposed any objection. We think their services at least as important to us as the services of the other sex; and if the men agree to work for a stipulated sum, they should not find fault if we pay the ladies quite as much. Our principals receive $800 annually, and their board in the institution, which I suppose is equivalent to at least $1000 a year. Our first assistants receive $600 and board, and our second assistants receive $500 each. Besides these schools, there are five or six connected with the different missionary stations, at which tuition is free. Very few of them, however, board the students who attend them. There are also a few private schools, supported by private funds. This statement, I believe, Mr. President, embodies briefly the system of common school education among the Cherokees. I may take occasion to remark that the people are waking up very much to the importance of education among us. I believe if we had the means we could to-day double the number of schools in the Cherokee country. As regards our school-houses, they are as yet nothing but log cabins, some better constructed than others, but all susceptible of great improvement. Before a neighborhood can receive a public school, the law requires that they shall construct a school-house; and in order to the continuance of the school, it is necessary that the neighborhood should furnish an average attendance of not less than twenty-five. The Seminary buildings are of a durable kind, being built of brick, and costing, I suppose, something like $30,000 each.

The population of the nation is something less than 20,000, probably not more than 18,000.

Dr. Proudfit inquired what language is taught in their schools.

Mr. Ross.—The English language is taught exclusively in all our public schools. The Cherokee language has been reduced to writing many years, but is not taught in connection with our schools. In fact it is hardly necessary to do so, for a sprightly lad can learn to read his native tongue in a day or even less than that. All of our proceedings, the records of our courts, and our public schools, everything of that description is in the English language.

Mr. Richards said that Mr. Ross had just stated a fact calcu-

lated to astound an English teacher, and inquired how it happened that a Cherokee lad could learn to read his native tongue in a day.

Mr. Ross.—The Cherokee alphabet, which was invented many years since by George Guess, a very remarkable man, is a syllabic alphabet, composed of eighty-six characters which represent, uniformly, or very nearly so, the same sounds. All that is necessary is for him to commit to memory these characters and their sounds, and when he has done that he proceeds to read at once.

Mr. Richards.—I can't keep still now, because that touches a point which lies near my heart, I assure you. I am no monomaniac or hobby rider of any thing; but if there is any thing that touches my heart, it is the principle which is alluded to there. The fact that this Association has ruled out, or got out in some way or other, the efforts of friends of education in this country to bring about the same condition of things in the English language, has pained me. I am glad we have had that statement made, and I hope it will have an effect. I hope that the subject of phonetics, or writing the English language with characters which have but one meaning, will yet receive a thorough examination in this Association. It deserves it. Just as easily could the reading of our own language be learned, if we had characters that would represent but one meaning,—and we have them if we will accept them, just as easily as can the Cherokee language; with the exception that, perhaps, the syllabic structure of their language and alphabet would afford an additional means of acquiring rapidity. The principle is precisely the same, and I do hope we shall hereafter have that subject, fully, thoroughly, and candidly considered by this Association. I must say that I think there has been too much of a disposition, heretofore, to treat it with contempt, and as a matter of no importance.

VIII. DISCIPLINE; SCHOOL GOVERNMENT.

BY REV. SAMUEL M. HAMILL, LAWRENCEVILLE N. J.

THE remarks contained in the present address are chiefly the result of personal observation. They shall be illustrated by incidents that have occurred under the writer's own eye.

Our theme is discipline. And what is discipline? The derivation of the word, if we take it from the Latin, is from the two words *disco pullus*—to learn the young—to train a sprout. Richardson gives us to "train up in the means of learning." This opens to us the whole field of educational training. It opens indeed too wide a range for the space of time allowed us on the present occasion. And as we can not ramble thus, we shall content ourselves with a narrower scope, and come down to the generally-received and more limited use of the word *Discipline.*

We shall call attention more particularly to *school government*, its *importance* and the *best means* of carrying it out.

First. Its importance.—There is very little advancement made where there is no government. There is generally but little acquisition of knowledge and little scholastic attainment on the part of pupils, where the government of a school is radically defective. A badly-governed school is a poor school any where. There may be a good supply of teachers. They may be learned, and agreeable, and popular, but if the school is not well governed little will be accomplished. Where there is only one teacher the matter is likely to be still worse. Where there are several, the qualifications of one in this particular may remedy the deficiencies of another. But far the larger number of our schools are taught by one teacher. How often does it occur that an individual is introduced into the school-room, and obliged to leave it, because he can not govern those who come to receive instruction from him.

The teacher of a district school may have all other qualifications, but if he has not the art of government he will fail. No man can long satisfy the demand of the school, or satisfy the public around him, whatever else his qualifications may be, if he is not able to govern his school. Ability to govern well, then, is a most important item in an instructor. It is difficult to obtain. There is no

item in the account of a good teacher more difficult to secure than this.

We knew, some years ago, an instructor of large attainment, who was not able to govern a dozen boys. His head teemed with knowledge. He was profound and versatile. He was at home any where in language or science. He could entertain by the hour or day if need be. One was well paid to sit and draw upon his endless resources. He had much knowledge but no authority. He failed as a teacher because he could not govern.

We remember another case. It was that of a most excellent young man, a graduate of one of our best colleges, an honor to his class, a finished scholar and an accomplished writer. He was able to instruct too, but he could not govern. In the course of a single session such disorder crept into his class-room, that it began to diffuse itself through the whole school, unsettling its discipline.

The former of these individuals was a man who abounded with words. The latter was a man of few words. The want in both cases was ability to govern. This single defect canceled all other qualifications.

But what is essential to good government? We remark, *authority*.

To govern well, a teacher must have authority. What is authority? How shall it be secured and maintained?

It is not merely that which is obtained from a board of trustees, or school committee, or town superintendent, or county examiner. These may be all very well, each in its place. They may be necessary to give legal form to authority. They may be required by the conventional arrangements of society. But a teacher may have them all and yet be in want of the chief ingredients of authority. A man may have the ferule or the birch put into his hands, and all the paraphernalia of master-like authority that we have ever known any thing of in our school-boy days, or of which our fathers or mothers may have told us; and yet these are not the true sources of authority. Nor is authority characterized by overmuch speaking. A teacher may be a man of many words, and yet be wanting in authority. He may be a man of few words, and have it.

It is not then mere legal form, nor the instrumentalities for executing it, that constitute authority. It is a power in the individual himself, independent of all circumstances, and rising in its own majesty above all mere conventionalities. It is a power difficult to describe, but which sends out its streams of influence along the

teacher's pathway. It enlightens, it warms, it vivifies as it continually radiates from him while he silently occupies his position in the school-room. It shows every pupil his place, and keeps him quietly in it. It is identified with the man. It is cheerfully conceded to him. And yet it goes out from him. It goes wherever he goes. And every pupil is brought under its influences. It exists in the man, demanding, and securing, and retaining cheerful obedience, and becoming the central point of all that he does in the way of government.

But suppose this authority to exist in form, in the instrumentalities necessary to execute it, and in fact in the man. Suppose the teacher in his place clothed with this authority, how shall he bring it to bear so as to give to his school a good system of government? We would suggest four points.

1st. The arrangement of his school-room.

2d. An appeal to the sense of propriety, sense of honor, sense of shame.

3d. An appeal to the flesh.

4th. The cultivation of the heart, and appeals to the conscience.

First. The school-room arrangement should be characterized by neatness, fitness, and convenience, in the room itself, the furniture, and all that pertains to the school. Items of this kind hold an important place in the discipline of a school.

A very important aid to school government will be found in the proper arrangement of pupils. Two principles may serve as landmarks here. *First*, do not let your pupils sit facing each other. A sufficient reason for this will be found in the fact that whenever children are put face to face, there arises the disposition to smile, or to make other demonstrations with the countenance, or to talk. This creates confusion. It prevents attention to study. Laughing and talking and study can not coexist. If you would avoid the former, and the consequent punishment, and have your pupils give attention to the lessons assigned them, do not place them face to face. If you would not encourage conversation and whispering, and correspondence by signs, but would have your pupils devote themselves wholly to study, do not place them face to face. This can easily be carried out in any school-room.

Second, let them sit with their backs to the teacher's platform. This is for a school-room arrangement. When they come to recitation, as a general thing, they ought to face the teacher, unless it be a blackboard recitation, when they should face the board. But in the school-room, where the work is done, and during the

time it is going on, they should sit with their backs to the instructor, who is presiding in the school-room. I am aware that this idea is not generally carried out. It is perhaps reversed in most cases.

It is even opposed by some; but a fair trial will satisfy any one that it operates with beautiful efficiency and gigantic power. I was gratified, two years ago, to learn from the able and successful head of the Protestant Episcopal High School of the city of Philadelphia, that they had adopted this arrangement in that institution, and to hear him express in strong terms, his appreciation of its superiority over any other arrangement.

In the month of August, 1852, I visited a school of high repute, and was shown through the establishment, and into a large and well-arranged school-room, for the accommodation of more than two hundred pupils. The moment we entered the room, I remarked to my friend that if I were presiding in that school-room, I would turn the desks all about. "Why," said he? I was giving some reasons, when, coming to one that seemed to carry conviction with it, said he, "Well, I never thought of that. But I have often noticed myself that I go to the other end of the room, when I wish to attend to any thing that I do not desire should attract the attention of my pupils." But, said I, your school-room arrangements ought not to create a necessity of this sort. That position in relation to your pupils should be chosen, which will give you the greatest power, and yet be permanent. Many things attract the attention of the young that you suppose will not. All these should be taken out of their sight.

What then are the reasons for this arrangement? The following may be briefly mentioned as some of them. 1st. Such an arrangement, in addition to being a most important aid in school government, best promotes the end for which children come to school. For what purpose do they come? They come to learn. To learn what? Not the shape of the teacher's platform, not the beauty of his face, the symmetry of his form, nor the fitness of his movements. They come to learn the lessons that the teacher assigns to them. For these lessons they are held accountable. They are reported delinquent if they do not know them. They become the subjects of discipline if they do not know them. The acquisition of these lessons is the great work to be accomplished in the school-room. One book after another is put into the child's hands, out of which to learn. The place to learn these lessons is the school-room. It is not one child out of ten, on an average, of those attending our district schools, that learns any of these at home, or out of the school-room.

When, then, you bring these children into this school-room, to learn their lessons, you ought to seat them with nothing before them but the lesson they have to learn. The teacher's platform should be behind them.

2d. The teacher is the greatest object of attraction in the school-room. He is in some sense the school; for when he goes the school stops until he returns, or another takes his place. Now, is it making the best arrangement for the pupils who have their lessons to learn, to place the teacher immediately before them, and thus draw off their attention from their books? He that should be the centre of attraction ought not to become the incidental cause of distraction.

3d. There is much that takes place at the teacher's platform that will attract attention. Pupils come to him for assistance. One comes to him with his Geography or Atlas; another with his Arithmetic; another with his Grammar; another for assistance in Mathematics or the Languages. These things are constantly occurring. They will attract attention. And is it a wise arrangement that tempts the pupil to neglect his lesson, or watch what is going on at the teacher's platform? Is it wise to gather these things into a central point in front of the pupils while they are engaged in study?

4th. A teacher may have cause to call up a pupil to caution or admonish him, or some one may drop into the school to see the teacher for a moment or two, or to call for a pupil. Now all these things, and many others that we have not time to name, ought to be removed from before the pupils, and placed behind them. They are all identified with the teacher and his platform. These, therefore, ought not to face the pupils, but to be behind them. The door of entrance to the room, too, ought to be in the rear of the pupils, and near the teacher's platform.

5th. If the pupils face the teacher they always know when he is looking at them, and will embrace the opportunity while his attention is taken up with hearing a class or some other engagement, to talk or neglect their lessons. But when the pupils sit with their backs to the teacher, they have the impression all the time that he is looking at them. If a pupil turns his face around to ascertain whether the instructor is looking at him, by the time he gets his face around the teacher's eye will be upon him. The very turning of his head will attract attention. The uniform impression on his mind is that the teacher's eye is upon him; and every effort he makes by turning his head to ascertain *whether* it is so convinces

him that it *is* so. This constant impression on the mind of a pupil that the eye of his teacher is on him, has great influence in keeping him in his place and at his work.

6th. Analogy suggests that this arrangement is right. When a general arranges his army for battle, where does he take his position while the conquest is going on? Is it not behind them, where he can overlook the movements of every man, without interfering with the appropriate action of a single soldier? Shall the teacher, with his army of pupils, show them that which is to be conquered, and yet stand between them and their work?

2. Our *second* suggestion for the promotion of good government in a school, is to make frequent appeals to the honor, sense of propriety, sense of shame of the pupils. This may be done in various ways. By conversation in private, or by remarks to them in public. By picturing to them the shame that must attend bad conduct, and the good that will result from correct deportment.

The most effectual way of reaching them is by a system of daily reports in each study, and in conduct. Let this report be made known to the pupil. Let it be read out once a-week to the whole school, and make the reading of this report the occasion of remarks on the importance of application, obedience, respectful deportment, good habits, industry, perseverance, &c.

This report will exhibit the standing of each pupil, and the point at which he needs additional effort. No pupil likes to fall behind. He will thus be stimulated to exertion. Let this be followed, day by day, week by week, month by month, quarter by quarter, and let a monthly or quarterly report of each pupil's standing be sent to the parent. Thus the authority of the teacher will be sustained. If men *need* line upon line, and precept upon precept, *children* need it a hundred fold more.

Throw around this system of keeping a daily and weekly report of scholarship and deportment as much character as possible. Create a popular sentiment in its favor, and make every pupil *feel* that it is disgraceful to have bad record against him for future times to look back upon.

An appeal to a boy's sense of shame, or to his manliness, may often be made with success. I remember the following case which occurred a few years ago: I called out a class at a public examination. One boy failed to answer to his name. It was called out a second time. There was no response, but an awful pause. The gentleman who was to examine the class turned and said, what shall I do? Said I proceed with the examination. A moment

after my eye rested on the boy who had come in after the time, in company with some of his family, who were present. I moved quietly down one side of the school-room, took a seat beside him, dropped a word in his ear, and he very promptly arose and went to his class, and passed an excellent examination. About a year afterwards a gentleman from Philadelphia who had been present, and watched the whole movement, said to me, I have often wanted to ask you what you said to that boy that did not answer to his name, when he was called out for his public examination. Said he when you sat down by him and spoke to him, he started up as if he had been shot. I replied, that as I wanted to save his feelings, and those of his friends who were present, from the effect of any public demonstration against him, I went to him, and taking my seat quietly beside him, whispered in his ear, "Albert, I want you to be a man, and go take your seat in your class, and pass your examination." I called him up afterwards and asked him why he did not come when called. He replied, that he was afraid he could not sustain his examination until I spoke to him.

Another instance. A high strung lad, on one occasion, drew his knife in the school-room, and threatened one of the instructors. The teacher came to me at the adjournment of the school, stated the case, and said that either that boy must leave or he would. I sent for the boy to come to my study. He was the son of a widowed mother. He was candid, generous, and talented. I took him by the hand and said, "Edward! what have you been doing?" He burst into tears and said, "I have been doing wrong." Said I, "are you willing to go to your teacher, and tell him you have done wrong?" "Yes sir!" said he promptly. "But," said I "you have placed yourself beyond the reach of the ordinary means of discipline, and it will be necessary for you either to make such an acknowledgment to your instructor as will satisfy him, or be dismissed from the school. Are you willing to make your acknowledgment as public as the offense was?" "Yes sir," was his second prompt reply—an answer I scarcely expected. Said I, "come to me in the morning." In the mean time, I saw the instructor and asked him, if he would be satisfied with a public apology. He replied that he would, if in my judgment it would be sufficient. I told him it ought to be. That the ends of discipline would be fully met, and a happy influence might be exerted. Half-past eight o'clock the next morning brought Edward to the study. I asked him how he felt. Said he "I feel badly, and am ready to do whatever you wish." "Then," said I, "after the school is opened, arise in your place and say

to your instructor, and to your schoolmates too, that you did wrong in using the disrespectful language and action on yesterday afternoon, and you wished thus publicly to make an apology and to ask pardon." It was done with a clear but tremulous voice, and every word made its impression. Edward sat down to weep, and there was the silence of the grave. The teacher arose, full of feeling, commended his offending but now penitent pupil, and took him by the hand, and closed most impressively a scene, the moral effect of which was more than electric. That boy is now preaching the gospel, and that instructor adorns the pulpit of one of the most flourishing churches in Virginia. The boy never forgot the lesson then taught him, while his expulsion might have proved his ruin.

3. For most cases these milder modes of discipline will answer. But there are cases that they will not reach. And this brings us to another mode by which good government in a school may be maintained. It accords exactly with the old idea of discipline, as we have it in the words of old Father Chaucer in the following (way.) "As it fareth by children in schoole, that for learning arne beaten when their lessons they foryeten, commonly after a good disciplening with a yerde, they keep right wele doctrine of their schole."

This is corporal punishment. Now is this desirable, or admissible, or necessary? We answer it is not desirable. But it is admissible and necessary in a system of school government.

The system of indiscriminate flagellation for small offenses is not a good one. Corporal punishment before the whole school, as a general thing, is not good. To this there may be exceptions. There is, however, in the minds of many, a squeamishness on the subject of corporal punishment. A teacher is often placed in a difficult position. He must please his patrons. He must please his pupils. He must please himself. He will do well to satisfy himself first, and take independent ground. A judicious teacher will be sustained in the use of the rod, as a general thing, even by those who profess to make objection to it.

Some years ago a gentleman of some eminence called at the High School to inquire about the institution, with a view, as he stated, to locate his boys, of whom he had several. After perusing a circular which had been handed to him, and asking a number of questions, he inquired as to our modes of discipline. I commenced describing to him our system; but before proceeding far, he asked, rather abruptly, "Do you use the rod?" "We do," said I, "whenever we think there is need of it. It comes in as a part of our system, as

a last resort. When a boy can not be reached by other modes of discipline, and becomes difficult of control, we resort to the rod, and if that does not reach his case, send him away."

Said he again, with some emphasis, "I am opposed to corporal punishment."

I replied, that we were satisfied that there were cases in which it was necessary and useful. I described a case that had but recently occurred in the school. When I got through, he said, "well, I think such a boy ought to be flogged; but my boys are not such." I remarked that we could not receive a boy, with the understanding on *his* part, that he was not to be punished in this way, if we thought it expedient. The gentleman left. From his decided tone on the subject of the use of the rod, I supposed we should never see him again. After the lapse of two months, however, when we were some distance on in another session, I was summoned to the hall, one day, and whom should I meet but the gentleman who had so fully declaimed against the rod, and who seemed so particularly concerned about the manner in which his boys should be disciplined. Said he, "I have brought you my four boys." I inquired where he had been since he visited us. He replied, that he had traveled through New England, and been at some school localities on the North River, and had come back to New Jersey. Some general instructions were given, but not a word about corporal punishment. A number of years elapsed before the last of these boys left school, and there was necessity, on more than one occasion, in the case of some of them, for resort to this mode of punishment, and with decidedly good effect. But we never heard a word more about the modes of discipline.

If children are well governed in a school, and taught proper subordination, parents will not complain of the particular forms of discipline. The private and judicious use of corporal punishment should have a place in a good system of school government.

No judicious board of trustees should put a person into the school-room to train and govern and keep in order a company of youth, and yet tie his hands on this subject. Is it right, indeed, to say to a teacher, govern these youth, and yet not allow him the judicious use of such means as are necessary rightly to execute his work? Surely it is enough for a teacher to endure the vexation, weariness, and anxiety and toil incident to his position without being thus trammeled.

4. Let the heart be cultivated.—

Nothing will promote good government in a school-room more than the cultivation of the heart. Our ultimate appeal must be here. Our highest hope for good results, whether in the school-room

or out of it, is here. "Out of the heart are the issues of life." This is the fountain. This is the citadel. Get this and you get all. When Sebastopol falls the Crimea will be taken. It is a fountain of good or evil. If this is rightly regulated, all will be well. Hence flow the streams of obedience or of disobedience, of subordination or insubordination. Hence comes that which promotes the good government of your school or sets it aside. But how shall the heart be cultivated so as to aid the government of the school. It may be done by the teacher's example. It is an old maxim that example speaks louder than precept. The example of a teacher exerts great controlling influence over his pupils. That example should be promotive of order and good government. He should himself be a living exhibition of the power of self-government. For a man may sometimes defeat the ends of government by governing too much, or by not governing himself.

A teacher's example, then, has influence, and nowhere can that influence be brought to bear more directly upon his pupils, and for their good, and for the support of order and good government, than in the school-room. The example of a good man will be felt, and powerfully too, by his pupils. A process of assimilation is constantly going on. The more they are with him the more they will be like him.

The heart may be cultivated by frequent appeals to the conscience. And the conscience may be kept alive by bringing the young into contact with the truth. Let them hear the Sacred Scriptures read by the teacher. Let them read them themselves. Let them be brought into contact, every day, by a mild necessity, with the *Truths of Revelation*, and let these truths be impressed upon them. This will improve the heart. Secure the hearts and consciences of your pupils and your government will be strong.

Let the truth of inspiration come in among them, with its influence, and your hands will be upheld. Let it come as the rains of Heaven come, to irrigate and bless. Let it come, as the dew-drop comes, to sparkle and adorn, while it gives life. Let it come, as the air of heaven comes, so full and deep and fresh and free that man may walk in it, breathe and live and long to be immortal. As you would open your windows, and ventilate your rooms, and let in the fresh atmosphere, so let in the fragrant atmosphere evolved from the sacred word.

So let our youth be modeled, governed, disciplined, and brought under control, that our district schools, by the very influence they exert upon them, may become sources of the highest blessing.

Having thus learned to be governed under the most favorable circumstances, having thus breathed an atmosphere that is pure and healthy and invigorating and life giving, they will come upon the stage of life like men, men fully formed, men not driven to and fro by the blind impulses of unruled passion, men not tossed upon the surging waves of unbridled lust, to be dashed against the rocks of dissipation; but men, each one prepared to sway a sceptre, each one to be a sovereign!

In conclusion, let it not be thought out of place to remark here, that, with well-regulated common schools, supplied with well-educated, competent and efficient teachers, who have, in themselves, authority for the execution of their noble work and earnest longings for its right accomplishment, we have a powerful enginery that can scatter to the winds all apprehensions of danger from the influx of foreign words to our language. Providence has made our language like our country—a vast reservoir. The streams are flowing into it. Let them flow from mountain, hill, and plain; let the tide roll up from ocean, sea, or river; let every nation, tongue, and dialect send in its tribute to swell the mighty aggregation. This boundless deep of words has in itself the means of its own purification. Its very surgings give it life. The high conservative power of general education is the means of its healthy diffusion; and truth is the tower of its strength. Truth! as it beams out in every day's recitation, as it is exhibited in every department of nature, as it stands in demonstration on the blackboard. But most of all, Truth, as it looms up in magnificent proportions from the sacred pages, especially in him who was himself the truth. A system of education thus freighted with the truth, systematized by efficient discipline, enforced by able teachers, and sustained by an enlightened public sentiment, may well become the grand receptacle of every tongue. Then there will exist a great American language which will make the world its debtor, and by some beautiful electrotyping process, transfer its own impression, adorned with civil and religious liberty, to every land on the face of the earth.

IX. PLAN OF CENTRAL AGENCY

FOR THE ADVANCEMENT OF EDUCATION IN THE UNITED STATES.

The following Plan for "the Increase and Diffusion of Knowledge" of Education, and especially of Popular Education, and plans for its improvement through the Smithsonian Institution; or the American Association for the Advancement of Education was submitted to the Association by Hon. Henry Barnard.

The Institution [or Association] to appoint a secretary or agent; with a salary, and to furnish a room for an office and depository of educational documents and apparatus, and beyond this not to be liable for any expense.

Agenda by the secretary or agent:

1. To devote himself exclusively to the "increase and diffusion of knowledge" on the subject of education, and especially of the condition and means of improving Popular Education, and particularly

2. To answer all personal or written inquiries on the subject, and collect and make available for use, information as to all advances made in the theory and practice of education in any one State or country.

3. To attend, as far as may be consistent with other requisitions on his time, and without charge to the funds of the institution, [or Association] Educational Conventions of a national and State character, for the purpose of collecting and disseminating information.

4. To edit a publication, to be entitled the American Journal and Library of Education, on the plan set forth in the accompanying paper (A.)

5. To collect

   (a) Plans and models of school-houses and furniture.

   (b) Specimens of maps and other material aids of education.

   (c) Educational reports and documents from other States and countries.

6. To institute a system of educational exchange between literary institutions in this and other countries.

7. To make arrangements, and effect, if practicable, at least one meeting or conference of the friends of educational improvement in Washington [or elsewhere] every year.

8. To submit annually a report in which shall be given a summary of the progress of education, in each State, and as far as practicable, in every country

A.

PLAN OF PUBLICATION.—A quarterly or monthly issue under the general title of the AMERICAN JOURNAL AND LIBRARY OF EDUCATION.

I. A JOURNAL OF EDUCATION, to be issued in quarterly or monthly numbers, embracing articles on systems, institutions and methods of education, and the current intelligence of literature and education, and to make an octavo volume annually of at least 600 pages.

II. A LIBRARY OF EDUCATION; to consist of a series of independent treatises on the following [among other] subjects, to be issued in parts, and to be forwarded with the Journal to subscribers; the several parts or treatises to make an octavo volume of at least 600 pages per year.

1. A CATALOGUE of the best publications on the organization, instruction and discipline of schools, of every grade, and on the principles of education, in the English, French, and German languages.

2. A HISTORY OF EDUCATION, ancient and modern.

3. AN ACCOUNT OF ELEMENTARY INSTRUCTION IN EUROPE, based on the reports of Bache, Stowe, Mann, and others.

4. NATIONAL EDUCATION IN THE UNITED STATES; or contributions to the history and improvement of common or public schools, and other institutions, means and agencies of popular education in the several States (B.)

5. SCHOOL ARCHITECTURE; or the principles of construction, ventilation, warming, acoustics, seating, &c., applied to school rooms, lecture halls, and class rooms, with illustrations.

6. NORMAL SCHOOLS, and other institutions, means and agencies for the professional training and improvement of teachers.

7. SYSTEM OF PUBLIC EDUCATION FOR LARGE CITIES AND VILLAGES, with an account of the schools and other means of popular education and recreation in the principal cities of Europe and in this country.

8. SYSTEM OF POPULAR EDUCATION FOR SPARSEDLY POPULATED DISTRICTS with an account of the schools in Norway and the agricultural portions of other countries.

9. SCHOOLS OF AGRICULTURE, and other means of advancing agricultural improvement.

10. SCHOOLS OF SCIENCE applied to the mechanic arts, civil engineering, &c.

11. SCHOOLS OF TRADE, NAVIGATION, COMMERCE, &c.

12. FEMALE EDUCATION, with an account of the best seminaries for females in this country and in Europe.

13. INSTITUTIONS FOR ORPHANS.

14. SCHOOLS OF INDUSTRY, or institutions for truant, idle or neglected children, before they have been convicted of crime.

15. REFORM SCHOOLS, or institutions for young criminals.

16. HOUSES OF REFUGE, for adult criminals.

17. SECONDARY EDUCATION, including 1. institutions preparatory to college, and 2. institutions preparatory to special schools of agriculture, engineering, trade, navigation, &c.

18. COLLEGES AND UNIVERSITIES.

19. SCHOOLS OF THEOLOGY, LAW, AND MEDICINE.

20. MILITARY AND NAVAL SCHOOLS.

21. SUPPLEMENTARY EDUCATION, including adult schools, evening schools, courses of popular lectures, debating classes, mechanic institutes, &c.

22. LIBRARIES, with hints for the purchase, arrangement, catalogueing, drawing and preservation of books, especially in libraries designed for popular use.

23. INSTITUTIONS FOR THE DEAF AND DUMB, BLIND, AND IDIOTS.

24. SOCIETIES FOR THE ENCOURAGEMENT OF SCIENCE, THE ARTS AND EDUCATION.

25. PUBLIC MUSEUMS AND GALLERIES.

26. PUBLIC GARDENS, and other sources of popular recreation.

27. EDUCATIONAL TRACTS, or a series of short essays on topics of immediate practical importance to teachers and school officers.

28. EDUCATIONAL BIOGRAPHY, or the lives of distinguished educators and teachers.

29. EDUCATIONAL BENEFACTORS, or an account of the founders and benefactors of educational and scientific institutions.

30. SELF-EDUCATION; or hints for self-formation, with examples of the pursuit of knowledge under difficulties.

31. HOME EDUCATION; with illustrations drawn from the Family Training of different countries.

32. EDUCATIONAL NOMENCLATURE AND INDEX; or an explanation of words and terms used in describing the systems and institutions of education in different countries, with reference to the books where the subjects are discussed and treated of.

The Series, when complete, will constitute an ENCYCLOPEDIA OF EDUCATION.

B.

NATIONAL EDUCATION IN THE UNITED STATES; or Contributions to the History and Improvement of Common or Public Schools, and other means of Popular Education.

I. Survey of the principal agencies which determine the education of a people with an explanation of the American nomenclature of schools and education.

II. A brief sketch of the action of the General Government in the matter of education and schools, *i. e.*, Appropriation of Public Lands for educational purposes in the several States, Military Academy at West Point, Naval School at Annapolis, Education of the Indians.

III. Legislation of each State respecting education, with special reference to the organization, administration, and support of common or public schools, with an outline of the system in operation in 1854, or 1855, in each State.

IV. Condition of education in each State, according to the Census returns of 1850, and other reliable sources of information, arranged under the following heads:

1. Elementary or Primary Education.
2. Academic or Secondary Education.
3. Collegiate or Superior Education, including such institutions as embrace a course of study usually made the condition of granting the degree of Bachelor of Arts.
4. Professional or Special Education.
   - a. Theology.
   - b. Law.
   - c. Medicine.
   - d. Engineering.
   - e. Agriculture.
   - f. Mechanics.
   - g. Commerce.
   - h. Teaching.
   - i. Fine Arts.
   - j. Deaf-mutes.
   - k. Blind.
   - l. Idiots.
5. Supplementary Education.
   - a. Evening Schools.
   - b. Lyceums.
   - c. Courses of Lectures.
   - d. Libraries of Circulation.
   - e. Libraries of Reference.
   - f. Adult Schools.
   - g. Mechanic Societies.
6. Reformatory Schools.
7. Orphan Houses.
8. Societies for the encouragement and advancement of science, the arts and education.

Under each of the above classes of educational institutions and agencies, a distinction will be made, as far as practicable, between public and private, incorporated and individual, general and sectarian, for male and female, city and country. Under each State an outline of the system and a summary of the statistics of education will be given for all cities having more than 10,000 inhabitants.

V. Educational funds—State, Municipal and Institutional; amount realized from tax on property, from permanent funds, and from tuition paid by scholars.

VI. Educational buildings; remarks on their general condition, with illustrations of a few of the best specimens of each class of buildings.

VII. Catalogue of Documents relating to the educational systems and institutions in each State—with an Index referring to the most important topics presented or discussed in each document.

VIII. Statistical Tables, with a summary of those educational agencies, such as the press, ecclesiastical organizations, facilities of locomotion, etc., which determine the direction, and defeat or advance the education given in schools.

IX. A brief statement of the educational systems and statistics of the most civilized countries of Europe.

[*The above work is in preparation by Henry Barnard, of Connecticut, who has visited nearly every State to collect documents, and instituted personal observations and inquiries respecting the several points presented in the above plan.*]